THE CHURCHMAN.

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PRESENT ASPECT OF THE CHURCH.

(*Continued.*)

We have quoted the dissenters, we have quoted the bishops; shall we quote the altered and altering architecture and arrangements of our churches—a change closely akin to the operation of the most important principles? The increasing frequency of sacraments and services? The vigor of those efforts which the Church has made and is making for the organization of her full apostolical constitution in her colonies? The important recognition of the principle of religious unity, which will assuredly carry its consequences with it, in the adoption by the Church Missionary Society, and by that for the Conversion of the Jews, of rules which, for the first time in the history of those bodies, have recognized the authority of the bishops of the Church as such? Shall we remind our readers that the Ecclesiastical Commission, which, in the act of 1836, was composed of eight laymen, of three prelates *ex officio*, and of two prelates removable at pleasure, by the act of 1840 comprised all the bishops of the realm of England and Wales as such, and made them a large majority of the corporation? Or that the bishops of Scotland and their clergy were, about the same time, relieved by an Act of Parliament, passed with universal assent, from the ignominious and schismatical disability, under which they had been placed by the prohibition to officiate in England or Ireland, contained in the act of 1790? Nor is it enough to appeal to public and glaring signs of the advancing influence of the cardinal principles of religious communion; let each man exercise his own observation in detail, around his own immediate circle, upon the objects which there fall within his view; in almost every case he will perceive, that underneath all the public excitement and alarm, and amidst the stir of prevailing controversy, there is, notwithstanding, a general growth of the perception of Church order and authority, as a constituent part of the laws of our religious life; that an ecclesiastical temper makes constant advances upon the whole, both among the clergy and the laity; that there is an increasing thirst for all sacred ordinances, and that even in protesting against the real or presumed excesses of Tractarianism, men in general, with the exception of a few, a very few, unruly spirits, are coming more and more under the power of those essential principles which have earned both its honors and its nicknames. Indeed, more than justice has been done to the name of Tractarianism, as well as less than justice to that which it is taken to indicate. Principles authoritatively professed by the Church of England, and entering deeply into her essence, taught even at the worst periods in the Church of England, and uniformly enforced by her great divines, have by intrinsic weight forced themselves once more into the general view: we contend that those who denominate this restoration of the system of the Church herself Tractarianism, err as much in excess of honor to the term, as in defect to the substance.

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We freely admit, however, that there are isolated signs from which an artful advocate might construct an argument the other way. For instance, he might take two or three recent movements in the University of Oxford: the rejection of Mr. Williams from the Poetry Professorship, as having been the author of certain Tracts on Reserve: the endeavor to remove the censure passed in 1836, by the University, on Dr. Hampden, the Regius Professor of Divinity; and lastly, the sentence of suspension from the office of a preacher within the University, for the term of two years, lately passed on Dr. Pusey. Now there is no doubt that these facts indicate a reaction of some kind: but the question is, what? Not, as we apprehend, so far as the University is concerned, against the Catholicism of the Anglican Church. Let us, however, examine each instance on its own merits. Firstly, then: the University chose Mr. Garbett as its Professor of Poetry; but any one who may think fit to refer to the Preface to his Bampton Lectures, will find that he there distinctly draws the line of Church Communion, very much in the spirit, as we think, of the genuine doctrine of the Church to which he belongs. Secondly: the University refused, by a large majority, to withdraw its censure upon Dr. Hampden: and the unhappy tacticians who, we presume, consider themselves to have acted as his friends in that matter, thus caused it in effect to be re-affirmed by their renewed agitation of the question. Thirdly: the sentence against Dr. Pusey is no act of the University at all; but is the act of the head of one of its colleges, become its Vice-Chancellor, its chief resident magistrate, by rotation, and consulting, but not so far as we are aware bound by, the judgments of six of its Doctors of Divinity. We can entertain no doubt of the purity of the motives of this singular, and, as we think, most unjust and most indiscreet proceeding: but the act itself is alike to be censured and deplored. The sermon of Dr. Pusey, which formed its occasion, has been sold as a separate tract to the number of twenty thousand copies, besides being printed entire in some newspapers; and yet, up to the present time, no Vice-Chancellor, assessor, or other known or responsible person has pointed out any unsound or censurable matter contained in it. We have recently, indeed, seen a letter addressed to the Vice-Chancellor by Mr. Garbett, which is intended, indirectly at least, to support his act, by emphatically impugning the conduct of those who have protested against it. In this production, independently of the eloquence, comprehensiveness, and subtlety, which as intellectual qualities demand our admiration, there is also much that attracts our sincere sympathy and regard; and considering the abilities and position of the writer, we deem it the very strongest confirmation of the propositions we have advanced, that he nowhere vindicates the matter of the sentence, and avoids, we do not scruple to add, purposely and studiously, (with great honor to himself as a sound divine,) avoids impeaching the truth of any single tenet or opinion contained in a very long discourse, and one avowedly not written with polemical caution.

We see, therefore, in these circumstances connected with the University, no ground for abating our allegation, that the movement, which, in the vulgar notion and phrase, is called that of Puseyism or Tractarianism, is, in point of fact and in the main, whether right or wrong, a movement of the members of the Church at large, and not of a mere party among them.

Another cluster of signs, apparently hostile to that allegation, may be found in several pamphlets which have been published by the Rev. Dr. Holloway, the Rev. C. J. Yorke, and the Rev. J. Sutcliffe, on the subject of the Charge delivered in the autumn of 1842, by the Bishop of London. We believe that these tracts, which are aimed chiefly at the doctrinal parts of that Charge, are the offsprings of purely individual sentiments. No general interest or vivid response has been excited by them. They proceed from persons whose school of opinion belongs essentially to a transition state: one that had its climax in the last generation, and will probably, within the Church, have its *quietus* in the present or the next. As individuals, they may be immovable in the traditions which they have received from Mr. Scott and Mr. Simeon: but, as a class, they are so much at variance with the fixed formularies of the Church, from the narrow and starveling form of their doctrine, that they are under a moral necessity of becoming either better in their sentiments or worse in their position: they will either move gently onwards with their fellow Churchmen to a fuller appreciation of their own office and of the rites they are appointed to administer; or else their position, which was only just to be endured at a period when the rubrics were a dead letter, and when the baptismal service was not made the foundation of the pastoral care, as baptism itself is of the Christian life, will become quite intolerable, when the reinvigorated institutions of the Church remind them at every turn of the discrepancies between her essential tone and theirs. But the former of these alternatives will be, we believe, the common one, as it is also the one to be desired—to be devoutly sought by desire and prayer,—for the Church can spare the favor, energy, and love of none of her sons; and sad indeed it were, if those who seemed first to acquire the sympathetic consciousness of her own intensity of yearning for the souls of her children, should hereafter prove incapable of comprehending the more mature and perfect lessons of her wisdom, and should go forth from her bosom, and from the circle of gifts and blessings, her perpetual inheritance.

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What, then, is the aspect of the Oxford movement towards Rome? Or are there more than one? What is the actual state of feeling amongst us on the subject of reunion with the Papal See? And what is the temper with which, according to our duty as men and Christians, we should regard her?

During the last eight or ten years, there have been made known to the public about as many cases of individuals who have been unhappily perverted from their allegiance to the English Church, and drawn into that schismatical communion over which the delegates of the Pope in England, with the name of Vicars Apostolic, preside. These cases have, naturally enough, been the subject of much animadversion and remark; and from them the inference has been very hastily and wrongly drawn, that, as a whole, the Catholic movement in this country is a movement towards a surrender of our spiritual liberties, by amalgamation with the actual Roman system. Three, we believe, of the persons in question have been clergymen, and one or two were junior members of the University of Oxford. But the only one among them, so far as we are aware, who was of the smallest note or experience as a teacher of religion, was Mr. Sibthorp, a popular and eloquent preacher; and, much as we deplore the loss of a spirit so affectionate and devout from among us, at a time when patience, gentleness, and love, are more than ever pressingly essential for our well-being, we must derive consolation on the part of the Church from reflecting, that Mr. Sibthorp was not one of those who had at any period acted in co-operation with Dr. Pusey and his friends: and that, although shortly before his abandonment of our communion he had sympathised with them, yet it was on his passage from the extreme of Low Church doctrine to Romanism, that he, as it were, halted on their ground for a moment: and he himself has ingenuously stated to the world, that the perusal of "The Tracts for the Times," actually delayed his removal into that communion, of which he is now, we believe, for the second time, a member.

If such be the case of Mr. Sibthorp, much more easily may it be said of the other brethren, gone astray, that their unhappy lot should raise no prejudice against Catholic doctrines in the Church of England; for there is no proof that they were in any degree instructed in their real nature, or knew how they tend to fasten upon us the sense of her authority, and her commanding claim to our obedience. It is indeed perfectly possible, that the remote, indistinct, ill-instructed notion of these doctrines might have tended to mislead them, even as some in the earliest times supposed themselves to find in the doctrine of grace an excuse for continuing in sin. It is further possible, that the love of what is externally grand and moving in public worship, and the ideas prevailing among us with respect to the merits of the Roman Church in this respect, may have helped to bewilder persons of unstable mind, and to attract them, through the medium of their sympathies, by such a force, as drags a weak and ill-informed judgment along with it. It is possible, we grieve to add, that two other causes may have assisted in the production of these secessions; the one, the imprudence and uncharitableness of some who suppose themselves the best or only supporters of Protestantism, which indeed Mr. Sibthorp distinctly names as a great instrument in the production of his own change; the other, the coldness towards their own spiritual mother, of some few of those who have labored hard among us for the revival of Catholic feelings.

The loss, however, of these clergymen, no one of them high in station or distinguished as a divine, from a body of fifteen thousand persons in holy orders, and of five or six lay members from a church of twice as many millions, in a period of ten years—for this is all that has been brought before the public,—is no very serious or alarming symptom of the approach of a general apostasy. And it is just to reflect, that these ten years have been years of greater mental excitement in the Church of England, than any that have agitated her for two, or, perhaps, for three hundred years. When the Wesleys began to rouse the national mind on the subject of personal religion, one of the consequences was the defection of a few clergymen, as well as, by degrees, of a large number of the laity, from the Church. They did not teach the theory of schism, nor did they sympathise as individuals with dissent; but yet in the movement which they excited there was a secret affinity favorable to it; their operations were aimed at portions of the fabric of established and customary notions, and in shaking a part, they frequently brought down the whole; they taught what was different in many respects from the existing system, and because dissent was different from the existing system, dissent reaped a portion of the fruits. There is a well-known form of false syllogism, as follows:—A is not B, and C is not B, therefore A is C; corresponding with the form of axiom, things unlike the same are like one another. Nothing can be more palpably absurd upon paper, but this presumptive similarity between things united only by a common antipathy is a principle of great practical power over the human mind and conduct; more especially is it so, where the systems mainly related by such an antipathy have at the outset something which to the vulgar view is like a common direction; as, for instance, the arc of a circle and its tangent. And thus the teaching of the Catholic Schools in the Church of England, went to represent to its members, as the true and normal system of religion, something flowing, indeed, out of her formularies, or at the very least, and in the most unfavorable view, consistent with them; but this scheme was obviously so far removed from the actually prevailing tone,—we should add, so far elevated above it,—that, as represented by jaundiced or incautious teachers, it appeared to be a sort of new creation, an essence different from that formerly known. The Romish polity was also something different from, and hostile to, the established system: there was an apparent and *primâ facie* relationship between them; the language of both ran high upon antiquity, tradition, authority, rites, symbols, sacraments, mortification, and, to sum up all in one most powerful word, unity. The impulse intended for the one, may thus have been insensibly attracted towards the other.

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It is, in our judgment, far more wonderful to reflect, that of the many to whom this masterpiece of temptation must have been offered, they are so few to whom it has been fatal,—so few, that neither in number, nor, as we believe, in almost any element of just weight and consideration, have the defections of the last ten or twelve years to Rome been more serious than those which have taken place during the same time from the communion of the Church of England to one or other of the forms in which the system, now half-exhausted and effete, of Protestant separatism has clothed itself. We do not conceive that two clergymen can be named of the seceders to Rome, equal in influence, standing, and fame, to Mr. Evans of London, and Mr. Bulteel of Oxford, both of whom have separated in the opposite direction. Mr. Sibthorp was indeed, if our recollection be accurate, the successor to Mr. Bulteel in the leadership of an ill-defined evangelical or Calvinistic school, among the young men of Oxford; but no second name, so far as we are aware, can be produced to complete the parallel. But further; what, if it should appear, that the deserters to Romanism, during the last ten or twelve years of formidable excitement and alarm, are not more, or more important, than those of the preceding decennial period of comparative slumber? If the one term has its Sibthorp, the other has its Spencer; with him were also, we apprehend, Mr. Ambrose Phillipps and Mr. Digby—names entitled to weight, and not easily to be matched from among those who have left us during the more recent years. We have thus slightly compared the secessions to Rome of a given period with those of a former one, and likewise with the secessions to Protestant Dissent. We might also compare the conversions to the Church of England and Ireland from Romanism, and from schismatical bodies of Protestants, with the changes in the opposite directions. We apprehend that the results would not be disadvantageous in either of the cases supposed. As respects Presbyterianism, for instance, within the last two years we have seen the re-union of three of its ministers; one of them, Mr. Marshall, the beloved and popular incumbent of an important parochial charge in Edinburgh. It would not, we believe, be too much to say, that the applications made to our bishops for ordination by dissenting ministers, are numerous to a degree, of which the public has no conception; and though our institutions are by no means framed to facilitate the transit of converts in the manner of those of the Roman communion, we conceive that certainly not a less number of priests have during the period immediately under review passed from her to us, than *vice versâ*.

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It cannot have escaped attention that while ten or eleven years have elapsed since the series of "Tracts for the Times" began to issue from the press, for the first five or six of those years even occasional perversions in that direction seemed to have been suspended; and experience did appear to sustain the proposition, that Catholic teaching in the Church of England, so far from being a covert machinery for the propagation of the Roman system, was the appointed and specific preservative against its aggressions.

But, from the time of the publications of Mr. Froude's Remains, a distinct process has been at work, which has gradually impressed a new character upon the movement that took its origin from the heart of the ancient and venerated University of Oxford. Of this process there were two principal stages. The first of these developed an unmeasured and unmitigated aversion to the Reformation and the Reformers. The second disclosed a measured but yet undeniable and substantial estrangement of the heart from the actual Church of England, and a disposition not only to respect Catholicity in the Church of Rome, but to take the actual Church of Rome, in the mass, as being upon the whole the best living model of the Christian Church. Now, the defections from the established religion, which we have so much to deplore, have occurred, not at the time when we were recalled to the masculine theology of the seventeenth century, and when a firm testimony was constantly maintained on the subject of Romish corruptions, but exclusively since the tendency has been perceived to anathematize the Reformation as a whole, and to fraternize with the unreformed Western Church as a whole. This transition, therefore, in the character of the Oxford movement, seems to mark the change from a position of secure and unassailable aspect towards the Papacy to one less exempt from the risk of successful operations.

These considerations lead us to the threshold of a great and varied department of our subject; and we enter upon it not insensible to the moral hazards and snares with which it is beset. In the execution of our task, we must use freedom of language; it is, under the circumstances, almost the first condition of intelligibility and fitness to do good: God grant that it may be without the breach of charity, modesty and respect; that it may be employed only in deference to the necessities of the discussion; that it may reach only so far as those necessities extend; that it may be set forth as a contribution towards the common good, in the discovery of truth, which all are bound to promote, and not as an assumption of judicial authority in that sacred province, where all individual conceit is not alone justly offensive to man, but conveys intolerable insult to the majesty of God!

But the case stands thus: we are to consider of the justice with which praise and censure have been distributed by men of the highest character, and upon objects of the most exalted dignity and pretensions. The Reformation and the Church of Rome, each of them, whatever they be in themselves, are great, in comparison with us, who assume the critic's chair, and sit in judgment upon them. The private understanding feels itself overpowered and abashed in any effort to hold the scales of justice between such competitors, and is struck with fear lest, in the attempt to redress a disordered balance, it should commit fresh excesses, perhaps with less excuse. Still we must not, through respect of persons, hesitate to impeach their acts, when, by an undue burden of censure or award of praise, they have done injustice to the memory of the dead, or brought the living into needless peril. We shall, however, be the last to complain, if our remarks be made the objects of animadversion, as indeed they should be, far less restrained than those on which we are reluctantly about to venture.

We have spoken of a decided change in the character of the Oxford movement, and the strain of its teaching, as respects the reformation and the Church of Rome; but we so speak, without intending to imply that all those who are connected with it, in reality or in popular opinion, have exhibited such a change. On the contrary, Mr. Perceval, Dr. Hook, Mr. Palmer, Mr. Dodsworth, and many more may be named, with respect to whom no assertion can be made. Nay, out of the four persons, who may be considered as the authors of the Tracts, and main guides of the movement, it may, we believe, be said, concerning three, Mr. Keble, Mr. Williams, and Dr. Pusey himself, that, as they have never written with temerity, never save in sorrow, of the evils of the Church of Rome, so they have never found occasion to erase what they may have recorded in the exhibition of those evils; and never have exaggerated, to the disparagement of the blessings their own country has received from God, the excellencies likewise undeniably to be found in company with them. Their pen may claim the praise asserted in those noble verses of Manzoni, that it is alike—

> "Virgin di servo encomio
> E di codardo opprobrio!"

and so far as they are concerned, their tone has, we believe, been one and harmonious from first to last, in decided reprobation of abuses in the Roman Church, and in dutiful affection filially accorded to their own.

But this, like other schools is apt to be estimated by its extremes; and we apprehend it must be admitted, that its extreme writers have too frequently adopted a strain of language which, in plain terms, is not loyal towards the Church of England.

We heartily yield assent to the excellent Bishop of St. David, whose Charge of 1842 will, in our judgment, long remain a standing witness, of many sided aspect, against religious persecution, in his decided and indeed almost indignant protest against the outrageous tyranny, which prohibits all free discussion of the particulars of the Reformation; and demands of the members of the Church of England an absolute unqualified acceptance of whatever can be shown or surmised to have been the private opinion upon a religious tenet of some one or more of its reformers. It is almost impossible, in the present day, for any man, on whom the mark of Tractarianism has once been set by editorial infallibility, to insinuate a doubt upon any point in the character or creed of any one of those engaged on the Protestant side in the great struggle of the sixteenth century: or to hold up to public view any of the misdeeds which accompanied, and of course went to mar the work of purification, without being apprised that he is a schismatic, a heretic, and a hypocrite, at the least: a schismatic, because he conceives himself bound to the communion of the Catholic Church in England, and therein differing from those who conceive their adhesion to be a matter of the class of ἀδιάφορα, is thus guilty of introducing divisions; a heretic, because the awful charge of heresy, which in the times of ancient intolerance, was thought to require something of a judicial process to establish it, is now a weapon which any man of his own private wit is commissioned to hurl; a hypocrite, because he abides in the Church of England, and protests against the neglect of her discipline, and the monstrous misconstruction of her formularies, and makes a profession opposed to the bastard sense, which, not content with its intrusion, strives to eject what he firmly holds to be legitimate. On behalf of freedom, and on behalf of truth, we subscribe the protest against these preposterous impositions: most of all preposterous when it is considered, that they are commonly urged by men who censure, with a perfect disregard of their own superstitious inhibitions, the early saints and fathers of the Church, including the very friends and followers of the Apostles, and do not even scruple to charge them with folly and inadequate knowledge of the Gospel; nay, by men who will not at all hesitate to belie themselves by finding guilty of partial Popery these very reformers and the whole Anglican Reformation, when, in discussing the momentous question of discipline, they are met by a hundred rubrics in favor of Catholic observances, which they find it totally impossible to digest. Even were they consistent in wearing the chains they forge for others, we should address them thus:—It may be well for you, who see in the Reformers the "founders of the Church of England," to apply to them that measure of regard, beyond the rules of ordinary reason, which the character of parents, properly so called, demands; but to us they are not authors or builders of the Church; they are men whose honor, be it what it may, must arise wholly from this, that they handed down, in better disclosed proportions, that which had been handed down to them; and, in the retrospect of ages, our vision does not terminate upon them, but passes upwards, never interrupted, through each generation of eighteen centuries, to the Saviour himself; claims communion and brotherhood with all, and finds in the continuity of that succession a principal assurance of the reasonableness and solidity of our Christian hopes, and the appointed channel of our blessings.

Against such attacks as these we plead for and vindicate the gravity, the dignity, the sacred obligation of historical inquiry; of learning, that is to say, the lessons which God has recorded in human story for our instruction, of enlarging and consolidating our judgments by the materials that experience affords. But in the very same important interest, we must also plead against the tenor of remark, of which the first example, we believe, was set in the Remains of the late Mr. Froude,—set by his editors rather than himself, for common justice to his memory we think demands the assumption, that had he lived he would have corrected, or at all events, would not have put forth for the world's instruction, that language so rash, crude, and precipitate, so little savoring, we will not say of mercy or charity, but of reverence or discipline, in which Bishop Ridley, for example, is condemned because nothing so good of whom was known as to balance the disgrace of being the associate of Cranmer! O that those who commend, and justly commend, Archbishop Laud for having made good in one of their aspects the fortifications of the Church, built up amongst us, would in candor and meekness ask themselves, with that earnestness of reflection of which they have given so many laudable examples to the age, whether they have not also a heavy debt to Cranmer for other perils averted, and other mischiefs mitigated, which in his age threatened to exhaust the very vitality of the Church? Again, Jewel with Mr. Froude is "an irreverent Dissenter." But without at all adopting the invectives of Jewel as they stand, or guaranteeing the whole of his doctrinal language, we should be glad to know what Dissenter, reverent or irreverent, would, or by possibility could have taught, as Jewel uniformly did, the doctrine of primitive and catholic consent, or of the power and grace of baptism? And if so, why is this to be overlooked by those who, whether they know it or not, are under heavy judicial responsibilities in all discussions of this sort? Is not the expression we have quoted, aimed no doubt against the passionate words of Bishop Jewel, itself a passionate expression? If it were blamable for him to use such language in the dust and heat of the strife of the Reformation, is it laudable in us, after the lapse of three hundred years, and in the cool blood of historical disquisition? Is that inequitable and unkindly frame of mind, against which we protest when it is applied to the Latin Church and her members, to be reserved for, and concentrated upon, our own spiritual mother and our nearer brethren? When we read those productions in which the Reformers and their work have recently been criticised, it really seems as if the doctrine of charity were to have no application in their case; as if the laws of Draco were to be applied to all their deeds; as if, acting under difficulties nearly or wholly without precedent in the history of the Church, they were to be expected to realize an ideal to which no class of men, under circumstances of the most unmixed advantage, could have attained; as if it were a duty to put upon all proceedings and upon all expressions not the best, but the worst construction which they can be made to bear; as if they alone of all those engaged in the struggle had, while intent upon other great purposes, lost for their country the Episcopate, whereas in fact they almost alone never relaxed in their efforts, through God's mercy, their successful efforts to preserve it.

We know, indeed, that the answer made to this reasoning might be, that the reformers had labored to destroy or mutilate Catholic institutions, and that therefore, they not only have no title to respect, but are the just objects of Christian indignation. The general merits of so extreme a sentiment we will not discuss with the few, the very few, that hold it; but even to these we would put the question, whether in their own judgment, our Reformers abolished or curtailed any Catholic institution so precious or so vital, as that which they restored to its integrity when they established for the laity the use of the cup in the blessed Eucharist? Nay, had the reformers done no other service to Christendom than that of stemming the monstrous, the incredible, yet the admitted corruption of the indulgences; had they effected no other good than that of enabling the better men in the Latin Church to effect the disciplinary reforms of Trent, and the great amendment and purification of her institutions which were consequent upon them, even for these, which are but a small and secondary portion of their merits, at least as respects this country, they would, we think, be entitled to claim far more of consideration and of sympathy than they actually receive in the quarters to which we refer.

(*To be continued.*)

COMMUNICATIONS.

For the Churchman.

Mr. Editor,—I have lived in tropical climates, and beheld the ravages of the desolating storms which sweep over the fairest portions of creation, filling the hearts of all with fear.

These visitations of Providence, we all know, are designed to purify the atmosphere, and to promote the health of dwellers in these torrid regions; yet how fearful are they during their continuance! Who could be unmoved when he sees the heavens covered with dark clouds, beholds the strongest forest trees uprooted, or bending before the blast even as the frail sapling—building after building torn from its foundations—hears the deep murmur of the thunder as it rolls along the earth, and the rage of the fierce winds as if contending for mastery. Yes! and feels the dwelling in which he is sheltered totter as if ready to fall.

Could any man withstand the fears of such an hour? Could he *then* think of the calm and beautiful days which would succeed?—Of the renovated earth—the balmy airs? Yet such will surely follow, but not immediately; for even after the fury of the storm is past, many a howling gust will alarm the timid, and many a threatening cloud will hang its dark folds over the horizon, but the jarring elements will cease their strife at least;—and how sweet is the morn that succeeds a storm!

Thus will it be with the tempest that lowers over our beloved Church.

The stoutest hearts have feared, and even yet the expiring storms sends forth a howling note; but see we not the morn of purity and peace which is about to dawn on us?

Will not this storm in the moral atmosphere be productive of much good?

The members of the Church will no longer be ignorant of her principles; every where they are now investigated; lectures are delivered to show her character, and full light will be thrown on the subject. The ignorance which prevailed, and still prevails among Episcopalians as well as dissenters, on the pricipies of the Church, is almost incredible. Clergymen are scarcely aware of it, as many persons will not speak plainly to them; but let an intelligent member of the Church converse with the generality of persons who attend our services, and he will find few, very few who possess much information on catholic verities. Now that these subjects are more discussed, all who are worthy of being retained in our fold will be more attached than ever to our sacred services, many converts will throng our gates, and we shall only lose the unstable. All who belong to the Church will know their privileges; they will be efficient, because intelligent members of our communion. The storm will have past away, and with grateful hearts we shall again walk round the walks of Zion, and mark well her towers—not one of which will be removed from its strong foundation, built as they are on the rock of ages. Surely we have cause for joy that general attention is at length turned to inquirers in regard to the constitution of the Church. Truth need fear no scrutiny. The spirit of research was necessary to the triumph of true religion, and nothing else could have so aroused the dormant mind as recent events have done. Obloquy we shall suffer, but the day is not distant when we shall bless the providence which has so wisely ordered all things for the promotion of his own glorious cause.

If these trifling remarks are worthy a place in your columns, I shall be glad to see them there. C.

For the Churchman.

A VOICE FROM ILLINOIS.

To such as truly believe the words of the Lord Jesus, when he said it is more blessed to give than to receive.

My Dear Brethren,—To keep alive in the bosoms of the scattered members of our Communion the almost expiring hope, that they and their families might enjoy the benefits of her holy and undefiled ordinances, I have this season travelled through the whole length and breadth of my very extensive Diocese. In so doing I have preached almost as many times as I have been absent days from home. The congregations on Sundays have generally been very large and attentive; and those on the week days have often exceeded reasonable expectation. In the spring I had bad roads; and in the summer my health being indifferent, I was obliged to take my son, the Rev. Dudley Chase, along with me to assist in the divine services, and in preaching the word, and to take care of me when sick on the way. All this he faithfully performed in the vernal and summer journeys. During the time spent in the northern visitation, this autumn, he having been obliged to go for his family to Ohio, I was obliged to take my youngest son, Philander Chase, jun., along with me. Painful as it was thus to be obliged to remit his collegiate studies, yet for five weeks this dear youth travelled with me to help me in and out of my carriage, to assist me in reading the Lessons, and sometimes the prayers of the divine service.

My address on the Nature and Solemnity of God's Holy Worship, and conversations after the sermon, drew around me many anxious friends, who never failed to express their deep feelings of regret and sorrow at being left so long without the benefit of Church Missionary services. To such complaints what could I say? I told them that I was doing what I could, and until something more was put into my hands, I could not go a step further in hiring Missionaries. Having little money themselves this intelligence could not but throw them into despair; and to tell you the plain truth I felt a pang myself seldom before experienced. Yet painful as it was, I thank God that I felt it, for I learned by it that heavenly grace had not as yet entirely fled from my bosom. And firmly do I believe that if you had seen what I saw, and heard what I heard, you would have felt just as I did, and then I am sure one and all of you would be anxious to contribute to the relief of their necessities, and the setting forth of the glory of God in the salvation of the souls of many—and I might say, your own souls also;—for when God shall inquire how were spent the treasures he had committed to you as stewards of his manifold grace, you will feel that it was your duty to believe what an aged bishop told you, and to give liberally of your substance to the relief of his suffering people.

While you are under the impression of these facts and solemn truths, I would most affectionately request your attention a little further to some prominent truths:

1. The fathers of the Episcopal families in Illinois are now fast dying off, and their descendants are now growing up in ignorance and disuse of sacred things; even the slight knowledge they inherit from their parents, disincline them to join the jarring sects about them: hence it is easy to perceive what must be the fatal consequences.

2. The Missionary Board when they convened in 1837, at Baltimore, declared it *unconstitutional* to continue my salary of $1,000, because they said they had discovered on a revision of the case that I was not a Missionary Bishop. This decision coming from such high authority was patiently submitted to then, and has been ever since.

But surely this same objection does not lie against your turning a benignant eye on the *missionary ground*, the *fields white unto harvest throughout the Diocese of Illinois.*

Because the Shepherd was cruelly treated, and has ever since lived without any salary, except a few dollars, not sufficient to bear his travelling expenses, you surely do not think yourselves bound by rule to pass by the sheep of the fold of Christ with an averted eye.

Scattered over our vast prairies they cry to you for help; O may God give you grace to listen patiently, and not turn a deaf ear to their supplicating voice. For once let me speak freely to you and find favor in your sight. Remember I am a very old man, having borne many things in silence, of a most painful nature, for fear of disturbing the peace of the Church. I have given more to the Church which I served than the Church ever gave to me—that I am now founding and rearing a second Institution, most important to the existence and prosperity of the Church in the Mississippi Valley—that from this Institution an influence is felt favorable to our primitive faith all around, so that we number 90 communicants;—that our teachers and lay readers being sustained chiefly by what Jubilee Establishment affords, cannot be spared to go long journeys;—and that as to myself I am obliged to use the means which are sent to my family from a foreign country to bear my travelling expenses, and to pay the charges incident to my office. And what shall I say more to induce you to look with a compassionate regard on Illinois—long neglected and almost forgotten Illinois—not for the sake of and with a view to give any thing to the bishop, now the oldest of the American bench—no such thing; he asks no such thing; were he to speak on

this theme he would speak of justice, not of charity; and his claims even of this sort would in such case be but of short duration, for his voyage of life, tempestuous as it has been, he is thankful to realize is now nearly over, and the land of eternity is already in view. He speaks, therefore, to you on a different principle, and in the name and for the love of Christ he asks a sufficiency to sustain for a few years *four additional Missionaries,* faithful shepherds to feed the scattered flock of the Redeemer, in the vast wilderness of our prairies.

Send them, I pray you, *speedy offerings* designated to this end to the Missionary Committee in New York; or if that be not convenient or suited to your taste, send them to one who never has betrayed a trust, nor kept confused accounts, your aged and most grateful friend and faithful servant in the Lord.

Signed, PHILANDER CHASE,
Bishop of Illinois.

Jubilee College, 24th of October, 1843.

For the Churchman.

Dear Mr. Editor,—I enclose you the Florida Sentinel, in which you will find an extract of a letter from Dr. Franklin to his daughter, which I never recollect to have seen before. It is indeed cause for devout thankfulness to the Great Head of the Church, that so much is now doing to show that the "good old paths" are not new and strange, as some seem to think. And that there are many, very many yet among us, who have not yet bowed the knee to that Baal, now better known as "The Spirit of the Age." Let every Churchman, therefore, define his position with firmness and charity, and, like the writer of the article in this paper, bring forward similar evidences of the feelings of those whose memories are so much respected among us, as a Washington, a Franklin, and others, who looked upon the Church with at least that reverence which is lacking in many who preach up the "Spirit of the Age." D.

To the Editor of the Florida Sentinel:

MR. EDITOR,—Inferring from your publication, in a late number of the Sentinel, of a letter of Dr. Franklin to Messrs. Grant and Weems, on the subject of ordination, that you attach importance to his religious opinions, I send you for insertion his opinion of the "Book of Common Prayer," extracted from a letter to his daughter, lately re-published in a religious Journal of some notoriety.

It appears that in **1764**, when on his second voyage to England, as agent for the colony of Pennsylvania, the vessel being detained over night at Reed's Island, in the Delaware, he wrote to his daughter a letter containing some excellent advice, a part of which I transcribe:

"Go constantly to church, whoever preaches. The act of devotion in the Common Prayer-book is your principal business there, and if properly attended to, will do more towards amending the heart than sermons generally can do. For they were composed by men of much greater piety and wisdom than our common composers of sermons can pretend to be; and therefore I wish you would never miss the prayer days; yet I do not mean you should despise sermons even of the preachers you dislike; for the discourse is often much better than the man, as sweet and clear water come through dirty earth. I am the more particular on this head, as you seemed to express a little before I came away some inclination to leave our Church, which I would not have you to do.

"FRANKLIN."

For the Churchman.

Rev. and Dear Sir,—But for the acknowledged fact that theology is a subject to be understood intuitively,—(neither pains-taking, nor learning, being requisite in order to form a correct opinion on any theological point whatever,)—I do not know that *I* should venture upon polemics. But the point having been settled for me, that one person's opinion on any theological question is quite as good as another's, I am emboldened to raise my voice in opposition to that good Protestant, "One of the Laity of Virginia." Having myself been brought up on Virginia soil, I am well aware of the pious horror with which Oxfordism, *and the Pope* are here regarded; but that any one, *any where,* should regard Mr. Newman's sermon on the "Feast of the Annunciation" as *at all* favoring "His Holiness's" views, is a thing for which I was not prepared—that "disgust or indignation" should be excited by it—*except in the mind of a zealous Romanist*—appears incredible. But lest the public should be in a dilemma, not knowing how to decide between the conflicting opinions expressed by two of the Virginia laity, I will let Mr. Newman speak for himself by giving some extracts from the censured sermon. I must first remark, however, that not having been able to gain any additional information concerning "Dr. Pusey's conduct with regard to the 'Devotions on the Passions,'" to that given by "One of the Laity of Virginia," I must allow his opinion its *due weight* both on my mind, and that of the public. But as "Dr. Pusey's conduct" and Mr. Newman's sermon seem equally objectionable, I must acknowledge that there appears to me a chance that the Dr. might be acquitted of heresy, even by a tribunal composed of zealous protesters against the "dreadful sins of the Church of Rome."

The text of the sermon is taken from the first chapter of St. Luke's Gospel, 48th verse. "From henceforth all nations shall call me blessed." That the sermon is more heretical than the text, is a point which, I think, cannot be proved. After quoting, and somewhat enlarging upon the salutations of the Angel and Elizabeth, both of whom, expressly declare Mary's exalted place among the saints of God, Mr. Newman continues—"Then" (after Elizabeth's reverent salutation) "it was that Mary gave utterance to her feelings in the hymn which we read in the Evening Service. How many and complicated must they have been! . . . . . . *She of course would feel her own inexpressible unworthiness;* and again, her humble lot, her ignorance, her weakness in the eyes of the world."

(I am not much of a theologian, but this does not sound to my ears, like Romanism.) After dwelling at some length, and most appropriately upon Mary's feelings, he next considers, "in what respects the Virgin Mary is blessed." This part of his subject he resolves into three divisions. In the first two of these divisions, no mind, however prejudiced, could see the faintest tendency to heresy. In the third, I confess, that one, whose vision is thoroughly jaundiced, might plainly discern it. But who goes to the invalid for a true account of a joyous scene? Let Mr. Newman speak for himself—"3. But further, she is doubtless to be accounted blessed and favored in herself, as well as in the benefits she has done us. Who can estimate the holiness and perfection of her, who was chosen to be the Mother of Christ? If to him that hath, more is given, and holiness and divine favor go together, (and this we are expressly told,) what must have been the transcendent purity of her, whom the Creator Spirit condescended to overshadow with his miraculous presence? What must have been her gifts, who was chosen to be the only near earthly relative of the Son of God, the only one whom He was bound by nature to revere and look up to; the one appointed to train and educate Him, to instruct Him day by day, as He grew in wisdom and in stature? This contemplation runs to a higher subject, did we dare follow it; for what, think you, was the sanctified state of that human nature, of which God formed his sinless son; knowing, as we do, 'that what is born of the flesh, is flesh;' and that 'none can bring a clean thing out of an unclean?' Now after dwelling on thoughts such as these when we turn back again to the Gospels, I think every one must feel some surprise, that we are not told more about the Blessed Virgin, than we find there. . . . . . . But here again in this silence we find instruction, as much as in the mention of her." If any should think that in the above, Mr. Newman leans towards error, they must, I think, be undeceived by what follows. He goes on—"1st. It suggests to us that Scripture was written, not to exalt this or that particular Saint, but to give glory to Almighty God. . . . . . Had the Blessed Mary been fully disclosed to us in the heavenly beauty and sweetness of the spirit within her, true, *she* would have been honored, *her* gifts would have been clearly seen; but at the same time, the Giver would have been somewhat less contemplated, because no design or work of His would have been disclosed in her history. She would have seemingly been introduced for *her* sake, not for His sake. . . . . . It is a dangerous thing for us sinners to know the best and innermost thoughts of God's saints. . . . . . The higher their gifts, the less fitted they are for being seen. Even St. John the Apostle was twice tempted to fall down in worship before an angel. . . . . . . But, further, the more we consider who St. Mary was, the more dangerous will such knowledge of her appear to be. Other saints are but influenced or inspired by Christ, and made partakers of Him mystically. But, as to St. Mary, Christ derived His manhood from her, and so had an especial unity of nature with her; and this wondrous relationship between God and man, it is perhaps impossible for us to dwell much upon without some perversion of feeling. For, truly, she is raised above the condition of sinful beings, though by nature a sinner; she is brought near to God, yet is but a creature; and seems to lack her fitting place in our limited understanding, neither too high nor too low. We cannot combine in our thought of her, all we should ascribe with all we should withhold. Hence, following the example of Scripture, we had better only think of her, for, and with her Son, never separating her from Him, but, using her name as a memorial of His great condescension in stooping from heaven, and 'not abhorring the Virgin's womb.' And this is the rule of our own Church, which has set apart only such Festivals in honor of the Blessed Mary, as may also be Festivals in honor of our Lord; the Purification commemorating His presentation in the Temple, and the Annunciation commemorating His incarnation. And, with this caution, the thought of her may be made most profitable to our faith; for, nothing is so calculated to impress on our minds that Christ is really partaker of our nature, and in all respects man, save sin only, as to associate Him with the thought of her, by whose ministration He became our Brother."

The foregoing, Mr. Editor, may be objected to, on the ground that it is too profound, or too speculative; but I confess myself unable to enter into the feelings of that man, in whom it excites "disgust or indignation."

ANOTHER OF THE LAITY OF VIRGINIA.

For the Churchman.

The happiest illustration of *the necessity of authority,* and *that authority,* acting with *firmness* in supporting all *its prerogatives,* was evidenced by the bishop on the eve of **29th Sept., 1843,** in the closing scene of the Convention in St. Paul's Church.

The occasion alluded to was on the *reception* of a paper read by a lay member, reflecting on the character of a certain print called the *Churchman,* which it appears had been advocated by the bishop in his address; it was, in fact, a *rebuke* to the bishop himself for that advocacy, and asked to go on the minutes of proceedings, and to form part and parcel thereof. The bishop in the exercise of his rightful prerogative, instantly rose, and indignantly rejected it, and his manner in doing so was altogether so admirable, that it did not fail to draw forth a spontaneous approval, evidenced by popular applause, which he also rebuked as inappropriate in the House of God.

That his course was right in rejecting the paper cannot be doubted; it was altogether ill-judged and out of place; for had he quietly acquiesced, with what face could he have rejected any other paper of a similar character, asking the advocacy of any penny or sixpenny journal as the true organ of the Church? But without touching the merits of the question, I desire only to speak of *the ready and most happy manner of the bishop* on the occasion; it was *the sublimity of indignation,* supported by a right conception and connection of *authority,* which enlarged itself and expressed itself precisely to the occasion, and so complete and perfect was this *conviction of duty,* that when an attempt was made by the lay member to resume, he was silenced by the assertion of the bishop that even *an apology* would not be received there—the original movement had been decided by him out of place, so also would be any explanation or apology. This was, I repeat it, *the sublimity of indignation,* which lifted at once the object of attack above the shaft aimed at it, and also enabled it to disregard the broken fragments of that shaft that lay in the dust at its base.

There was a *moral grandeur* in that scene, that to my mind elevated *the bishop* far above *the man.* It seemed to me that all that belongs to rightful authority was then and there most admirably sustained, and that which would break it down most signally rebuked, and though for a moment the bishop found it necessary to take arms of flesh against arms of flesh, it was only in a short and brief mortal combat—triumphing in which—"Gloria in Excelsis" told in its harmonious numbers that earthly triumphs in the Church were not for earthly aggrandizement.

"Nunc dimittis," and may the Church never less triumph, and never more so.

A LAY MEMBER.

For the Churchman.

Mr. Editor,—It is a subject of congratulation among all true friends of the Church that we are to have this winter more instruction as to her distinctive principles. Recent events have awakened an anxious interest on these points. We need more light, and with light will come a more steadfast adherence to sound principles. It is gratifying therefore, to perceive that the clergy generally are arousing themselves to answer this demand for information. We have heard more sound and correct instruction as to the nature and claims of the Church as a divine institution—her ministry—her sacraments—her worship, poured forth from our pulpits during the last six months, than was heard in as many antecedent years. This is right, and joyful to the heart, and the fruit of it will be apparent ere long in the greater attachment of our intelligent laity to our pure and apostolic Church. The course of sermons commenced in St. Paul's and St. Clement's, is another gratifying evidence of the interest which these subjects have awakened. Both these churches have been filled to overflowing with attentive listeners. I was one of the many at St. Clement's Church last Sunday evening, who listened with delight to the powerful discourse of the Rev. Dr. Higbee. By an unanswerable argument he exhibited the inherent weakness of sectarianism in abandoning the appeal to antiquity—the only tenable ground which can be maintained against the proud claims and usurpations of Romanism,—and by the distractions and countless schisms with which, in forsaking apostolic order, it has rent Christianity, strengthening the plausible plea with which Rome presents herself as "a city at unity in itself." Would that the Rev. author might be induced to print that sermon; for let him be well assured that no tract could be circulated with more advantage through the length and breadth of our land. Let such reasoning be presented to the understanding, and the result cannot be doubtful—there shall be a vigorous rally to the support of the ancient bulwarks of our apostolic Church—her towers shall be defended—she shall be a refuge for the doubting and the distressed—and she shall be called among all nations, in the language of the prophet, "sought out—a city not forsaken."

Let me only add a brief word of advice to all those over whose minds a shadow of doubt has been cast as to the steadfastness of the Protestant Episcopal Church in her ancient purity, to attend regularly one or the other of these courses of sermons. Let them also encourage their own pastors to give in their regular parochial instruction frequent exhibitions of scriptural and apostolic *order* and *worship,* as well as of *faith.* For it is as plain as the sun in the heavens that CHRISTIAN ORDER, WORSHIP AND FAITH, MUST ALL STAND OR FALL TOGETHER. Q.

Translated for the Churchman.

FROM THOLUCK'S "HOURS OF CHRISTIAN DEVOTION."

SPIRITUAL COLLOQUY—No. 43.

"Behold, I am according to thy wish in God's stead: I also am formed out of the clay."—*Job* xxxiii. 6.

"And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him."—*John* xx. 13.

Scholar. Alas! "they have taken away my Lord, and I know not where they have laid him!" Thus with Magdalen can I alone exclaim; for my Lord has gone from my heart.

Teacher. Did he then so suddenly leave you?

S. A few moments ago I could perceive Him, and I prayed him, "Abide with me, for it is towards evening." Luke **24**: **29**. But—he went.

T. It surprises me that he went so quickly, that he is altogether gone; for the Truth says: "No man can pluck my sheep from out my hand." John **10**: **29**. And again, "But he that is joined unto the Lord is one spirit." 1 Cor. **6**: **17**.

S. That is the reason why I weep; I had not expected it, and I know not how it has happened. Oh canst thou tell me where I shall find him, that I may go and seek him?

T. And how knowest thou that he has left thee?

S. Because my heart is very sorrowful; and yet he hath said, "These things have I spoken unto you that my joy might remain in you, and that your joy might be full." John **15**: **11**. And again: "Your joy no man taketh from you." John **16**: **22**.

T. Thou appearest to know but of one source of sorrow; that of when the spiritual sun is darkened, and the fear of the judgment of God comes over thy spirit. But my son, there is yet another sorrow; when the dark clouds lie before the earthly sun, and discharge themselves upon the earth.

S. Master, thou appearest to me to confound what is earthly and what is heavenly.

T. Take heed, my son, that *thou* dost not confound the two. As there is, touching the soul, a spiritual joy and sorrow, so is there also an earthly. The apostle speaks of joy in the Lord, (Phil. **4**: **4**,) of joy in the Holy Ghost, (Rom. **14**: **17**,) of joy and peace in believing, (Rom. **15**: **13**.) But thou sayest thou art sorrowful, because thy Saviour hath left thee. Hast thou therefore, on that account, poor soul, no longer an intercessor with God, and no mediator when thy sins pierce thee?

S. No, that may God avert! I have learnt to know how rich in love my Lord is, and that he who comes to him he will in no wise cast out. Of that I am indeed certain, but I would also gladly *feel* that he loves me.

T. Beloved soul, if when thy sins oppress thee, thou hast still, as thou sayest, an intercessor, surely thou canst also pray, "Abba," "Beloved Father?"

S. Yes, that I can pray; for I know that since Christ who pleads for me is there, no one can condemn me.

T. Thou canst thus pray, oh soul! and yet sayest thou art sorrowful? Then must I answer thee that thy sorrow is thy own fault. Thou wert lying bleeding on the ground, and no one pitied thee. Thy God passed by and hath said to thee, "Thou shalt live." Ezek. **16**: **6**. Ye are washed, ye are sanctified, ye are justified in the name of the Lord Jesus, and by the Spirit of our God. 1 Cor. **6**: **11**. * * * And canst thou believe all this, and yet with such a message, still sorrow as those who have no hope?

S. Thou provest me, to the inmost bottom of my heart, and when I look therein I perceive truly that I am not so afflicted as those who have no hope. And if I dared so to tell thee, Master, from the depths of my heart there comes to me a voice, which ever saith, "Peace be with thee." But the voice is very gentle, and why at the same time, does my heart beat with anguish, and that too so loudly, that I can scarcely hear the comforting voice?

T. My son, thou appearest to know but little of the pattern book of the Holy God; hast thou not read therein, what the Truth saith, that there is a peace of the soul in the midst of discord? As the holy Psalmist says, "In the multitude of my thoughts within me thy comforts delight my soul." Ps. **94**: **19**. And as St. Paul saith, "We are troubled on every side, yet not distressed; we are perplexed, but not in despair." 2 Cor. **4**: **8**. And that a child of God may be sorrowful, but at the same time joyful, as the same apostle saith, "As sorrowful, yet alway rejoicing," 2 Cor. **6**: **10**. Oh my son, as thou mayest have seen the heavens covered with gray clouds, and yet nevertheless there remained behind the unchanging blue; or it may indeed have appeared to thee as though the dark night overwhelmed all things, and yet beneath it the stars stood unmoved. Thus is it with a Christian heart that in every affliction is made joyful through faith.

S. As the dew cools the heat, so, beloved master, doth thy conversation refresh my soul; I perceive, indeed, that I have neither understood myself nor my Lord. Speak on, and instruct me that I may become wise.

T. Observe my son, that man is formed from the dust of the earth, and lives in a clay house, and that therefore his feelings come not entirely from the Spirit, that which the Godhead breathed into the dust; but also often from the clay habitation. It is therefore very difficult to distinguish in the life of a soul, which of its feelings are earthly and which heavenly; which of the dust and which of the spirit. When a man hath melancholy feelings, without any spiritual ground of sorrow; when melancholy floats around him, as flies that play around the head in summer, such feelings come surely from the dust, to which he belongs: and again, if a man enjoys joyful feelings, and knows no spiritual source of joy, for which he might say he rejoiced in the Lord; such delight, and pleasure flows only from the earthy beings who surround him. The sun, the air, and all the elements of delight may at one time produce a joy in the heart, which truly astonisheth man; and at another time, the sun, the air, and the elements may excite a feeling of distaste and bitterness, for which he can give no reason. Observe, therefore, a soul need never distress itself, as though its Saviour had left, as long as it holds fast to the faith of a mediator for its sins. The Saviour, from the inmost bottom of the heart, or rather, the witness of his presence does sometimes withdraw itself, for some sanctifying, heavenly purpose to the soul, without giving cause of anguish. Only when it hath relinquished its faith in the Lord Jesus, who sits at the right hand of the Father, need his soul to distress itself. And in as much as he ever there sits at the right hand of the Father, yesterday, to-day, and forever, the same from everlasting, and intercedes for all that are sanctified through him, peace can never desert entirely the believing Christian heart, that can still pray "Abba, beloved Father."

S. As the rain that descends upon the hard earth, thus doth thy conversation refresh my soul. Lo, my peace becomes even as a great water, when I truly remember how firm, and how sure is the covenant of my grace.

M.

THE CHURCHMAN.

SATURDAY, DECEMBER 9, 1843.

THE CHURCH AS IT IS.—We are under great obligations to an old and much valued correspondent for his able article on this subject. We have been obliged to depart from our usual custom in the arrangement of our matter this week, and to transfer the article from the head of original communications to our *last page.* We commend it to the particular attention of our readers, who may, if they wish, obtain extra copies on application to Mr. Sparks, at the office of the Churchman. See last page.

For the Churchman.

New York, Festival of St. Andrews.

Rev. and Dear Sir,—Will you be so good as to inform a *sincere* inquirer after truth, how you reconcile the doctrine of Justification by faith and works, with the 11th article of the Church on the Justification of man? Believe me to be sincere and candid in this question, and moreover deeply in *earnest.* In the midst of the conflicting opinions and practices in the Church, and the exulting shouts of those without, "Down with it, even to the ground," it becomes all who have been adopted into Christ's Church, to examine with fearful interest *what* is the Church, and what is the faith once delivered to the saints. This, I for one, am endeavoring to do, and if you can throw any light upon the path of my inquiries, with respect to the subject above mentioned, and others similar,—I mean involving apparent contradiction,—you would much oblige me by doing so. My Saviour calls me by the example of his blessed apostle St. Andrew, to follow him quickly and gladly, and so would *I* do, even at the sacrifice of all the crosses that he may see fit to lay upon *me;* but *how* shall I follow him? Even as he has said. But what *is* the direction he has given us, and where is it to be found? **

We are glad to receive such queries as the above, for the subject to which they refer lies, more than any other, at the root of whatever party feeling or division there may be existing in our Church.

In preference to any thing of our own, we would at present commend to our correspondent the following extract from a sermon of the late Bishop HOBART, who has treated the subject in a very plain and happy way.

The explanation of Bishop Hobart will, we hope, be satisfactory to our correspondent, as we are sure it will be to most men of unsophisticated good sense. The view of faith, however, taken by Bishop Hobart, is reproached by Bishop M'Ilvaine, as being "Romanist," and is, after all, the real occasion of the offensive imputations of "popery" which are continually cast upon the Church.

We say *the Church,* and not on individuals in the Church. For we must contend that the view taken by Bishop Hobart is the Church's view, and that the antagonist view so popular among Dissenters, is not at all countenanced by the Church, neither in her articles, homilies, nor liturgy.

What are the *conditions* of our justification?

This surely is a most important inquiry. God of his free grace and mercy hath provided for us pardon, salvation, everlasting life. But to bestow these blessings on us unconditionally, even while we continue unbelieving and disobedient, while we persevere in rejecting his authority, and in violating his laws, would be utterly inconsistent with his perfections as the Governor of the universe, and with our character as moral agents; and impossible in the nature of the thing. For the unbelieving, the disobedient, the unholy, cannot be the subjects of the favor of a just and holy God, nor qualified for the joys of his presence. Unconditionally, indeed, and without any agency, still less without any merit of our own, did he devise a plan for our justification, and provide for us the means of restoration to his favor. For "God commended his love for us, in that, while we were sinners, Christ died for us." Freely "by his grace are we justified, through the redemption which is in Jesus Christ." But the justification thus procured without any agency of our own, must be suspended on something to be performed by us; or God is no longer a moral Governor, nor man a moral agent, placed in this world to work out his salvation.

While, then, the righteousness of Christ is the meritorious, the procuring cause, FAITH is the condition, and, in a certain sense, the *only* condition of our salvation. "He that cometh to God, must believe that he is, and that he is the rewarder of those who diligently seek him." "He that heareth my word, and believeth on him that sent me," saith our blessed Lord, "hath everlasting life, and shall not come into condemnation; but is passed from death unto life." The Gospel of Christ," said an inspired Apostle, "is the power of God unto salvation, to every one that believeth." "By him, Jesus Christ, whom God hath set forth to be a Prince and Saviour, all that believe are justified." "To him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted to him for righteousness." "We conclude that a man is justified by faith, without the deeds of the law."

But what is the nature of this faith which justifies? Does it exclude good works? God forbid that we should thus make void the law. God forbid that we should lessen or destroy the obligations of that holiness, "without which no man shall see the Lord." Good works, equally with faith, are excluded as the meritorious cause of our justification. For, in this sense, we are justified only by the merits of our Lord and Saviour Jesus Christ. But they are included in faith, as the condition of justification; because, as the Apostle James declares, "faith without works is dead." "As the body without the spirit is dead, so faith without works is dead also."

The faith therefore which justifies, is, in the language of the Apostle Paul, a "faith working by love;" in the language of the Apostle James, a "faith co-operating with works, and thus by works made perfect." There is therefore no contradiction between these Apostles, on this subject of the condition of man's justification. St. Paul declaring faith to be the only condition, and excluding the deeds of the law, means that "*faith* which worketh by love," which is lively and operative, which is made perfect by works; and the deeds of the law which he excludes, are not those evangelical works which proceed from a true and lively faith, but those works which are opposed to the Gospel—"works of law," which are not wrought through faith, and which are rested on as the meritorious cause of our acceptance. The Apostle James, insisting on good works as necessary to justification, means not those *works of the law* which St. Paul excludes, but *works wrought through faith.* And when he also affirms that we are not justified by faith only, he has in view not the true and lively faith, a faith working by love, which St. Paul lays down as the sole condition of salvation, but that *faith* which is "dead, being alone."

The faith then which justifies, is such a persuasion of the truth of the promises and of the will of God, as leads to a humble reliance on the one, and a sincere obedience to the other—"a faith working by love," and "by works made perfect." The essence of this faith consists in a sincere disposition to know and to do the will of God; and thus is an act of the heart as well as of the understanding; for "with the heart," saith the Apostle, "man believeth unto righteousness." And this faith justifies not as a meritorious cause, (this is the free grace of God in Jesus Christ,) but as a condition—that, without which, the justification procured for us by the sufferings and obedience of Christ, will not be effectual, will not indeed be applied to us.

But this faith, as a condition of justification, operates differently, according to the different states and circumstances of men. As it has for its object the promises and the will of God, it must vary in different men, according to the opportunities which they enjoy of knowing those promises and that will. Faith in a certain degree, and to a certain extent, is indispensable to salvation; "for without faith it is impossible to please God;" and "by faith man is justified, and not by the deeds of the law." But to exclude from salvation, and to consign to perdition, all those who have never had an opportunity of believing in Jesus Christ, is utterly repugnant to reason, incompatible with the character of God, as the just and equitable Governor of his intelligent creatures, and absolutely contradicted by Scripture. For there the declaration is, (a declaration just as well as merciful,) that "God is no respecter of persons; but in every nation, he that feareth him, and worketh righteousness, is accepted with him." "There is no respect of persons," saith the Apostle, "with God. For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves." Jesus Christ was "the Lamb of God which taketh away the sins of the world;" rendering salvation possible, through his merits, to all mankind. He was that promised seed, in whom all the nations of the earth should be blessed with the means of justification and eternal life.

The faith therefore which justifies, the same in all persons as to its spirit, consisting in a sincere persuasion of the truth of the promises and will of God, leading to reliance and obedience, is various as to its degree, and the extent of the objects on which it is exercised. In the patriarchs, it consisted in a firm belief in the various promises of mercy which God made them, and particularly the promises of the Messiah; and in a firm belief in all his commands, followed by humble reliance and obedience. In God's chosen people, justifying faith consisted in a belief in that *promised* Messiah, whom all the rites of their law prefigured, by whom Judah and Israel were saved. The faith required of those to whom the Gospel is proclaimed, consists particularly in that belief in Jesus Christ, as the Son of God and Saviour of the world, which produces humble reliance on his mediation, and unfeigned submission to his precepts. And the faith required of those to whom the dispensation of the Gospel is not revealed, is confidence in the Supreme Being, and obedience to his will, as far as his attributes and will are made known to them, either by the light of nature, or by tradition derived from revelation, or by the secret inspirations of his grace.

Thus while the spirit of justifying faith remains the same, a sincere desire to know and to do the will of God, the truths which it is required to receive differ, according to the light and knowledge which men enjoy.

But where the Gospel is revealed, there the *great object of faith* is the *mediation of Jesus Christ.* And this mediation is the only meritorious cause of the justification of men in all ages, and under all dispensations.

* * * * * * *

Behold then, intelligible to the humblest capacity, the whole process of our justification, of our being accounted righteous before God.

Our justification must be ascribed to the free grace of God the Father, who is pleased to accept of the righteousness of his Son Jesus Christ, as an atonement to his offended justice. This righteousness is the meritorious cause of our justification. Faith—consisting in a sincere disposition to know and to do the will of God; which disposition, where the Gospel is promulgated, must be evidenced by submission to all its truths and precepts, and humble reliance on its promises, particularly the promise of pardon through the blood of Christ—is the condition of justification. And the Holy Ghost, by the word, the ministry, and the ordinances, conveys this justification to *true believers,* and renews and confirms it to them.

How great then is the error of those, who contend that good works are, in *no sense,* necessary to justification! All *works,* indeed, are *excluded,* which are not *evangelical,* which are not wrought through faith; and faith, equally with works, is excluded as the meritorious cause of our justification; which must be referred solely to the free grace of God, through Jesus Christ. But the faith by which we are justified, is "a faith working by love;" a faith so sincere and lively, that it brings forth all the fruits of righteousness. Thus, then, good works are included in that faith which justifies as the *principle* from which they proceed. And therefore, though, in the language of our Church, they "follow after justification," after we are accepted by God, on the exercise of a true and lively faith; yet, as our Church also affirms, they are "the fruits of faith, they spring necessarily from it;" and wherever they do not exist, we must conclude, there is not true and lively faith; and, of consequence, not that faith which justifies.

If good works, then, are necessary to our justification, why are we said to be "justified by faith only?" Obviously, because faith is the principle from which all good works must proceed. We cannot obey God, until we believe in his existence, his attributes, and his will; nor can we rely on the righteousness of Christ, as the only meritorious cause of our acceptance, and serve him as our Lord and Master, until we believe in his character and divine offices. Excluding, then, both faith and good works from all meritorious agency in our justification, and accepting pardon and salvation as the unmerited gift of God, through his Son Jesus Christ, we exclude all boasting, and give to God the supreme glory.

Adore, then, Christians, his infinite love displayed to mankind through the redemption which is in Jesus Christ. "God," said the Apostle, "is the Saviour of all men;" rendering salvation possible to all who, in the humble and submissive spirit of faith, according to the lights which reason, which conscience, which traditional revelation, which the secret inspirations of God's Spirit afford, worship and serve him, "in whom they live, and move, and have their being." But God is "*especially* the Saviour of them that *believe.*" They who are justified by faith in the blood of his Son, possess the peace of a conscience cleansed from guilt, the joy of a spirit purified from sin, the hope of an everlasting inheritance of glory—blessings which, in his inscrutable wisdom, he withholds, in this life, from the worshippers of his name, according to the feeble lights which reason sheds upon it.

"THE RELIGIOUS INSTRUCTION OF THE NEGROES *in the United States,* by CHARLES C. JONES, *Savannah,* 1842," is a very interesting volume on a very important subject. We have been favorably struck with the sensible tone which the author adopts, and have been much instructed by his thorough acquaintance with the subject. He is a clergyman, (we suppose a Presbyterian, but will not speak positively—there is nothing at all sectarian in his manner,) and writes earnestly, as should a religious, and wisely, as should a prudent man. The first part of his volume is an "Historical sketch of the religious instruction of the negroes, from their first introduction into the country in 1620, to the year 1842." The second is "The moral and religious condition of the negroes." The third, "Obligations of the Church of Christ to attempt the improvement of the moral and religious condition of the Negroes in the United States, by affording them the Gospel." The fourth, "Means and plans for promoting and securing the religious instruction of the negroes in the United States."

We know nothing whatever of the work before us, or of its author, except that we received a copy of it some time ago, and delayed looking into it, from distaste to what we supposed we should find in it. We have been agreeably disappointed, and sincerely hope that such views as we have here may be generally acceptable to dissenters, and spread among them.

Of the connection between Christianity and slavery, and the danger so violently feared, that the introduction of the former must necessarily be prejudicial to owners, Mr. Jones speaks plainly as follows:

For myself, in urging the great duty of the religious instruction of the negroes in the slave States, I have no concealments to make. My grand, exclusive object has ever been to put them in possession of that which confers *peace with God in time and blessedness with him in eternity.* I do not, therefore, pursue religious instruction as a *means* to an *earthly end;* so that while I am *professedly* seeking to improve their *spiritual* condition, I am *actually* laboring to effect changes in their *temporal* condition. I have not so learned Christ. As an honorable man, as a minister of the Gospel, I utterly repudiate such a course of conduct. The preaching of the Gospel for the salvation of the souls of men is one thing; the changes in their civil relations in this present life, effected by the influence of its spirit and its principles, is another. The *former* is the office of the ministry—the *latter* the office of Divine Providence. I am not ashamed of the Gospel in respect to the former; I am not afraid to trust God in respect to the latter.

* * * * * *

* * We separate entirely their *religious* and their *civil* condition, and contend that the one may be attended to without interfering with the other. Our *principle* is that laid down by the holy and just One: "Render unto Cæsar the things which are Cæsar's, and unto God the things that are God's." And Christ and his Apostles are our *example.* Did they deem it proper and consistent with the good order of society to preach the Gospel to servants? They did. In discharge of this duty, did they interfere with their civil condition? They did not. They expressed no opinion whatever on the subject, if we except that which appears in one of the Epistles to the Corinthian Church. (1 Cor. **7**: **19–23**.) There the apostle Paul considers a state of freedom preferable to one of servitude, and advises slaves if they can lawfully obtain their freedom, to do it; but not otherwise. He does not treat the question as one of very great moment in comparison to the benefits of the Gospel. "Art thou called being a servant, care not for it, but if thou mayest be made free, use it rather; for he that is called in the Lord being a servant is the Lord's freeman," &c. May we not follow in the footsteps of our Saviour and his apostles, and that with perfect safety too? Yea, and without proceeding as far as did the apostle Paul? We maintain that in judicious religious instruction there will be no necessary interference with their civil condition. The religious teacher must step out of his way for the purpose.

Christianity does not necessarily, we understand him to mean, *require* any given external condition: it teaches its subjects, and empowers them to live well and happily, in whatever situation they may be: at the same time, we suppose he admits that in the order of providence, and by the eventual issue of things, Christianity *does* necessarily, and always *has* tended to abrogate slavery. Our country and age need ever to be reminded that the Church is the *only sure and steady conservator of liberty,* an equal check on the tyranny of rulers, and the carelessness of the ruled.

Mr. Jones seems never to have heard of St. Chrysostom's interpretation of 1 Cor. vii. 19–23. We will not vouch for its truth, but if he had ever met with it we think he would have adopted it.

Of the evil effects produced by the excitements in the North and East, on the subject of abolition, the writer speaks as follows:

Such was the onward course of things when the excitement in the free States on the *civil* condition of the negroes manifested itself in petitions to Congress, in the circulation of inflammatory publications, and other measures equally and as justly obnoxious to the South; all which had a disastrous influence on the success of the work we were attempting to do. The effect of the excitement was to turn off the attention of the South from the *religious* to the *civil* condition of the people in question; and from the salvation of the soul, to the defence and preservation of political rights. The very foundations of society were assailed and men went forth to the defence. A tenderness was begotten in the public mind on the whole subject, and every movement touching the improvement of the negroes was watched with jealousy. Timid, ambitious, and factious men, and men hostile to religion itself, and men desirous of warding off suspicion

from themselves, agitated the public mind within our own borders. The result was, to arrest in many places efforts happily begun and successfully prosecuted for the religious instruction of the negroes. It was considered best to disband schools and discontinue meetings, at least for a season; the formation of societies and the action of ecclesiastical bodies, in some degree ceased.

The feelings of men being excited, those who had undertaken the religious instruction of the negroes were looked upon with suspicion, and some of them were obliged to quit the field.

We are tempted to add to this extract the earnest expression of a wish that that love of panic and excitement, which produced these evils, and which is now subsiding among the sects, will not pass over to the Roman Church. It is natural that Dissenters, who know that they have "but a short time," and who, "as soon as they are born, begin to draw towards an end," should desire to move heaven and earth in a day, and stir themselves, and make a blaze in a generation, because they cannot hope to accomplish an object slowly, naturally, and by legitimate means. But better things were to have been hoped of her, who takes for her motto "*semper eadem.*" We trust that we are mistaken in our fears: we sincerely hope that the papal bull, with which our newspapers have been lately edifying their Protestant readers, will not receive from the Roman Catholic prelates and clergy in this country an interpretation which will associate them with a canting, politico-religious party. We are of course ignorant of the politics of the Roman Court, but this we do know, that truckling to infidel philanthropists, and radical and mongrel religionists, is not the *true* policy for any portion of Christ's Church; and this title we are always happy to allow to the Roman Catholics.

We are requested to state that the following Form of Prayer and Thanksgiving, having been heretofore transmitted to such clergymen as belonged to this Diocese at the period of the last Thanksgiving Day, has, this year, been sent to such as have since become connected with it. Other copies will be supplied to Clergymen of the Diocese, on application at the Church Depository, No. 20 John street, New York:—

A FORM OF

PRAYER AND THANKSGIVING:

TO BE USED IN THE

DIOCESE OF NEW YORK,

ON DAYS OF THANKSGIVING, APPOINTED BY THE CIVIL AUTHORITY.

In conformity with the 47th Canon of the General Convention of the Protestant Episcopal Church in the United States of America, of 1832, empowering the Bishop of each Diocese to "compose Forms of Prayer or Thanksgiving for extraordinary occasions, and transmit them to each Clergyman within his Diocese, whose duty it shall be to use such forms in his Church on such occasions;" I do hereby set forth the following Form of Prayer and Thanksgiving, to be used in the Congregations of the Diocese of New York, on any day recommended by the civil authority, as a day of public Thanksgiving and Praise to Almighty GOD; unless some other form should be by me specially set forth.

BENJAMIN T. ONDERDONK,
Bishop of the Diocese of New York.

New York, October 29, 1839.

A FORM OF

PRAYER AND THANKSGIVING.

¶ The service shall be the same as that prescribed by the Church, in the "Form of Prayer and Thanksgiving to ALMIGHTY GOD, for the fruits of the earth, and all the other blessings of his merciful Providence, to be used yearly, on the first Thursday in November, or on such other day as shall be appointed by the civil authority;" except that the *tenth Selection of Psalms* shall be used at Morning Prayer; and in addition to the *Thanksgiving* appointed in said service, to be used after that General Thanksgiving, shall be said, at Morning and Evening Prayer, the following:

O GOD, who art the blessed and only Potentate, the King of kings, and Lord of lords; the Almighty Ruler of nations; we adore and magnify thy glorious name for all the great things which thou hast done for us. We render thee thanks for the goodly heritage which thou hast given us; for the civil and religious privileges which we enjoy; and for the multiplied manifestations of thy favor toward us. Grant that we may show forth our thankfulness for these thy mercies, by living in reverence of thy almighty power and dominion, in humble reliance on thy goodness and mercy, and in holy obedience to thy righteous laws. Preserve, we beseech thee, to our country, the blessings of peace; restore them to nations deprived of them; and secure them to all the people of the earth. May the kingdom of the Prince of Peace come; and reigning in the hearts and lives of men, unite them in holy fellowship; that so their only strife may be, who shall show forth, with most humble and holy fervor, the praises of him who hath loved them, and made them kings and priests unto GOD. We implore thy blessing on all in legislative, udicial, and executive authority, that they may have grace, wisdom, and understanding, so to discharge their duties as most effectually to promote thy glory, the interests of true religion and virtue, and the peace, good order, and welfare of this State and Nation. Continue, O LORD, to prosper our institutions for the promotion of sound learning, the diffusion of virtuous education, and the advancement of Christian truth, and of the purity and prosperity of thy Church; change, we beseech thee, every evil heart of unbelief; and shed the quickening influences of thy HOLY SPIRIT on all the people of this land. Save us from the guilt of abusing the blessings of prosperity to luxury and licentiousness, to irreligion and vice; lest we provoke thee, in just judgment, to visit our offences with a rod, and our sins with scourges. And while thy unmerited goodness to us, O GOD of our salvation, leads us to repentance, may we offer ourselves, our souls and bodies, a living sacrifice to thee, who hast preserved and redeemed us, through JESUS CHRIST our LORD; on whose merits and mediation alone we humbly rely for the forgiveness of our sins, and the acceptance of our services; and who liveth and reigneth, with the FATHER and the HOLY GHOST, ever one GOD, world without end.—*Amen.*

¶ After the Collect for the day, in the Communion service, the following:

O ALMIGHTY GOD, who hast never failed those who put their trust in thee, and dost honor the people who honor thee; imprint on our hearts, we beseech thee, a deep and habitual sense of this great truth, that the only security for the continuance of the blessings which we enjoy, consists in our acknowledgment of thy sovereign and gracious Providence, and in humble and holy submission to the Gospel of thy Son JESUS CHRIST: to whom all power is given in heaven and in earth, and who is one with the FATHER and the HOLY GHOST, in the eternal Godhead, our Mediator and Redeemer. *Amen.*

At Evening Prayer the same order shall apply with regard to the introductory sentences as is set forth for Morning Prayer in the form of "Prayer and Thanksgiving" aforesaid; the *ninth Selection of Psalms* shall be used; and the *first Lesson* shall be Deut. x. 12, and the *second Lesson*, Rom. xii.; and the *Collects* for the day, as in the morning.

TO CORRESPONDENTS.

"Patience," and "A Word in Season" are received. "An Inquirer," and Rev. Mr. Chapin in our next.

The following are the Constitution of this Diocese, and the XVIth Canon thereof, as both were amended at the late Convention:—

THE CONSTITUTION

OF THE

PROTESTANT EPISCOPAL CHURCH

IN THE

DIOCESE OF NEW YORK;

As adopted October 11, 1796; *and amended October* 17, 1827, *October* 2, 1834, *October* 4, 1839, *and September* 29, 1843.

ARTICLE I.—There shall be a Convention of the Protestant Episcopal Church in this Diocese on the last Wednesday of September in each year, in such place as shall be determined by the Bishop for the time being, or in case of his inability to act, or of a vacancy in the Episcopate, by the Standing Committee. In the event of the prevalence of any epidemic disease, or for other sufficient cause, occurring after the designation of the place of the meeting of the Annual Convention, the Bishop, or in case of his inability to act, or of a vacancy in the Episcopate, the Standing Committee may appoint another place for the meeting of the Convention.

ARTICLE II.—The Bishop shall have power to call Special Conventions when he may judge it conducive to the good of the Church, and and shall do so when applied to for that purpose, by the Standing Committee; and in case of a vacancy in the Episcopate, the Standing Committee shall have power to call a Special Convention.

ARTICLE III.—The Convention shall be composed of the officiating ministers, being regularly admitted and settled in some Church within this diocese which is in union with this Convention; and of lay members, consisting of one or more delegates from each church, to be chosen by the vestry or congregation: and clergymen engaged as professors or instructors of youth in any College, academy, or general seminary of learning, duly incorporated, may be members of the Convention.

ARTICLE IV.—Every Convention shall be opened with prayers and a sermon; and the preacher shall be nominated by the Bishop, or in case of his inability to act, or a vacancy of the Episcopate, by the Standing Committee.

ARTICLE V.—The Bishop shall preside in the Convention; but in case of a vacancy, or necessary absence, the members shall elect a President from among the clergy.

ARTICLE VI.—A Secretary shall be chosen upon the assembling of the Annual Convention, from among the members thereof, who shall remain in office until the meeting of the next Convention. His duty shall be to take minutes of their proceedings, to preserve their journals and records, to attest the public acts of the body, and faithfully to deliver into the hands of his successor all books and papers relative to the concerns of the Convention which may be in his possession. It shall also be his duty to give due notice to each minister and vestry of the time and place appointed for the meeting of the succeeding Convention.

ARTICLE VII.—In all matters which shall come before the Convention, the clergy and laity shall deliberate in one body; and in voting, the clergy shall vote by individuals, and the laity by congregations; and when more than one church or chapel shall be united under one vestry, the delegate or delegates of such vestry shall be entitled to a vote for each church or chapel; and a majority of votes of the two orders jointly shall be decisive: but if in any case it be required by five votes, the two orders shall vote separately in the manner aforesaid, and the concurrence of a majority of each order shall be necessary to constitute a decision. In the case of electing a Bishop, the two orders shall always vote separately, agreeably to the mode last prescribed.

ARTICLE VIII.—The mode of altering this Constitution shall be as follows: A proposition for an amendment shall be introduced in writing, and considered in the Convention; and, if approved of, shall lie over to the next Convention; and, if again approved of in such next Convention, by a majority of the two orders voting thereon separately, the change shall take place, and the Constitution so altered shall be valid and obligatory.

CANON XVI.

As amended September 29, 1843.

OF THE FUND FOR AGED AND INFIRM CLERGYMEN.

SECT. 1. A collection shall be made annually in every Congregation in this Diocese, to be applied in relief of Clergymen, disabled by age or disease; said collections to be made on the annual Thanksgiving Day, or the Sunday next before, or next following.

SECT. 2. Three Lay Trustees shall be appointed annually by the Convention, who, with the Bishop and the Treasurer of the Convention, shall constitute a Board, to be called, The Trustees of the Fund for Aged and Infirm Clergymen, and whose duty it shall be to receive applications for relief, and to apply it on the principles and subject to the limitations indicated in the Report of the Special Committee, made to the Annual Convention of 1841, and subject also to such further rules and regulations as said Trustees, with the approbation of this Convention, shall from time to time adopt.

SECT. 3. Vacancies occurring in the number of the above named three Lay Trustees, by death, resignation, or otherwise, during the recess of the Convention, may be supplied by the remaining Trustees.

SECT. 4 All contributions or donations to this object shall be transmitted to the Treasurer of the Convention, and funds not wanted for current use, shall be invested and held in trust by the Trustees appointed by the Convention.

Copy of a Letter from the Venerable Society for Promoting Christian Knowledge.

To Rev. Dr. McVICKAR,
67 Lincoln's Inn Fields, Oct. 7, 1843.

Rev. and Dear Sir,—I take this opportunity of acknowledging your obliging letter of 25th April last, and of expressing in the name of the "Society for Promoting Christian Knowledge," the thanks of the Board, for the present made to it by "the Protestant Episcopal Tract Society of New York," of eight volumes of Tracts published under the superintendence of that institution.

These volumes will be placed in the library of the "Society for Promoting Christian Knowledge," and I beg leave to assure you, that they are valued not only on their own account, but as a token of that kindly feeling between the two Churches, which the Society on its part is happy to maintain.

With my respects to your brother Vice Presidents, and others from whom this mark of attention is come, I am Rev. and Dear Sir,

Your faithful servant,
THOMAS B. MURRAY, Sec'y., &c.

For the Churchman.

ST. JOHN'S CHURCH, BROOKLYN.

Perhaps few sermons have ever been listened to with more profound attention, than that of Prof. Ogilby, in St. John's Church, Brooklyn, on Sunday evening last. There has been expressed but one opinion as to its great excellence. A highly intelligent person has sent the following communication to the Brooklyn Eagle, a daily paper:

"Mr. L. informs us that the learned gentleman's discourse was one of the most eloquent and brilliant productions that has ever been delivered from the pulpit within his knowledge, and he has been for the last ten years, professionally called upon to report the most celebrated sermons and orations that have been published."

The Bishop of New Jersey will deliver the fifth in the course, on Sunday evening next. Two more sermons on subjects particularly interesting in these times, will be delivered in the same Church on the two succeeding Sunday evenings, by the Rector, and Assistant Minister. J.

CLERICAL CHANGES.

The Rev. Charles Aldis, having removed into this diocese from that of North Carolina, with a letter of dismission, and been here received, has changed accordingly his canonical residence, and become Rector of St. Ann's Church, Morrisania, Weschester county.

The Rev. Edmund Embury has resigned the charge of Trinity Church, Albany. His present address is 325 Greenwich street, New York.

The Rev. John S. Kidney, having removed from Morganton, Burke county, N. C., requests that letters and papers may be addressed to him at "Cool Spring, Washington county, North Carolina."

The Rev. F. H. Cuming has resigned the charge of St. Andrew's parish, Ann Arbor, Michigan, and accepted a call to St. Mark's parish, Grand Rapids.

The Rev. P. Slaughter having taken charge of St. Paul's Church, Petersburg, requests that his letters, papers, &c., may be addressed to him at that place.

Rev. Richard T. Brown has received and accepted an invitation to the rectorship of St. Andrew's Church, Darien, Georgia.

ST. PAUL'S CHURCH, RAHWAY, by divine permission, will be consecrated on St. Thomas's Day, (Thursday, 21st inst.) The service will commence at 11 o'clock. The attendance of the friends of the Church is requested; the clergy with their surplices.

The article from the Colonial Journal on our first page, continued from last week, is marked "to be continued," although we have not yet received the remainder of it, and probably shall not till the next arrival. It is temperate and manly, as well as exceedingly able, and offers a sound estimate and encouraging view of Catholic principles. How far "Froude's Remains" is justly obnoxious to the criticisms made on it we cannot say, having never read the book.

Among the courses of lectures which invite attention this season, is the course of Professor Pattison, of the New York University, on Anatomy and Physioloy, illustrative of the Animal Economy, and the Natural History of Man.

"Thoughts from Scripture," is the title of a volume of poems by R. Y. Reed; printed and published by G. Mitchell, No. 265 Bowery.

NOTICES.

☞ A Spirit of Inquiry being at the present time most clearly manifest in relation to the Protestant Episcopal Church in the United States, it is believed that a Course of Sermons on the principles by which she has ever been distinguished will be of advantage in directing inquirers to the path of truth. The Church has never departed, nor is she in danger of departing from that middle course in which she always protests against error of every kind.

In accordance with these views a Course of Sermons will be preached on Sunday evenings, during the ensuing winter in ST. PAUL'S CHAPEL, and be repeated in ST. CLEMENT'S CHURCH, in this city.

ST. PAUL'S CHAPEL, Sunday evening, December 10th. Sermon by the Rev. Dr. Wyatt, of Baltimore, on "*The Individual responsibility of the Members of the Church.*"

ST. CLEMENT'S CHURCH, Sunday evening, December 10th. Sermon by the Rev. John M. Forbes:—"*The Church—its Visibility, and the marks by which it is known.*" Dec. 9.

☞ The Annual Matriculation of the Students of the General Theological Seminary, will take place on the evening of the 10th instant, in St. Peter's Church, 20th street, when a discourse will be delivered by one of the Professors of the Seminary. Divine service to commence at 7 o'clock. Dec. 9.

SUNDAY EVENING LECTURES.—*A Course of Sermons to Young Persons.*—A number of the Clergy of the Church have kindly consented to preach in course, on Sunday evenings, in the Mission Church of the Holy Evangelists, in Vandewater street, sermons especially applicable to Young Persons.

The Rev. Dr. Milnor will preach the Introductory Sermon on Sunday evening, December 10th. Service to commence at 7 o'clock, P. M. Dec. 9.

MISSION CHURCH OF THE EPIPHANY.—The stated Quarterly Sermon in this church, will be delivered on Sunday Evening next, (December 10,) by Rev. Gregory T. Bedell, Rector of the Church of the Ascension, and a collection made in behalf of this department of the City Mission enterprise. Services to commence at 7 o'clock. Dec. 9.

CHURCH OF THE REDEMPTION.—The Third of the Course of Lectures on the Evidences of Christianity, will be delivered in the Church of the Redemption, on Sunday evening next. Service to begin at 7 o'clock.
New York, December 9, 1843.

☞ ALL SAINTS CHURCH will be open for Divine Service, on Sunday Evenings during the season of ADVENT, at half past 7 o'clock. Dec. 9—3t

PROTESTANT EPISCOPAL TRACT SOCIETY.—A meeting of the Board of Trustees will be held at the Church Depository, on Tuesday afternoon, the 12th inst., at half past 5 o'clock.
Dec. 9. PIERRE E. F. MCDONALD, Sec'y.

NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.—A meeting of the Board of Managers will be held at the Church Depository, on Tuesday afternoon, the 12th inst., at 5 o'clock.
Dec. 9. WILLIAM H. BELL, Sec'y.

FAIR.—The ladies of *the Mission Church of the Epiphany* propose to hold a FAIR for the benefit of said Church, in *Columbian Hall*, 263 Grand street, a few doors east of the Bowery, on Tuesday, Wednesday, and Thursday, the 26th, 27th, and 28th of December, from 11 A. M. to 10 P. M.

The aid of their friends is respectfully solicited, in preparing Useful Articles, or Fancy and Ornamental Work. Donations of any kind will be thankfully received. They may be left with Mrs. Lot Jones, 192 Allen street; Mrs. Mead, 133 Suffolk street; Mrs. Hyatt, or Mrs. Hows, 202 East Broadway; Mrs. W. T. Pinkney, 220 Henry street; or Mrs. E. Crawford, 42 Attorney street.
New York, December 9, 1843.

SECOND FRENCH CONGREGATION.—Divine worship in French, every Lord's Day, at 10½ A. M., and 7 P. M., in the Chapel situated at the corner of Nassau street and Park Row. Sunday school at 9 A. M., and singing school for children at 3 P. M.

Our American friends are respectfully requested to make this known to their French acquaintances.
C. H. WILLIAMSON,
Nov. 4, 1843. 72 Murray street.

ST. SIMON'S CHAPEL.—*German Protestant Episcopal Congregation.*—Divine service in the German language will be held in the Chapel in Houston street, between Ridge and Pitt streets, on Sunday morning, at half past 10 o'clock; and in the evening, at 7 o'clock.

Friends of the Church who understand the German language are most respectfully invited to attend, and solicit the attendance of their German friends.

Sunday school at 9 o'clock, A. M., and half past 1 o'clock, P. M. November 4, 1843.

SEAMEN'S CHAPEL.—Divine Service, according to the rites of the Protestant Episcopal Church, will be held every Sunday morning and afternoon, in the building corner of Pike and South streets, where the Bethel Flag is displayed.

The Seamen of the Port of New York are invited to attend. Morning service, 10½ A. M. Afternoon service, 3 P. M. Nov. 4, 1843.

MISSION CHURCH OF THE HOLY EVANGELISTS.—Donations to the Ladies' Benevolent Society of this Church are respectfully solicited; they may be left with any of the undersigned at their respective residences, or at the Church, on Tuesday evenings, from 7 to 9 o'clock, P. M.

Mrs. Evans, 360 Broome street; Mrs. Perry, 78 Beekman street; Mrs. Underhill, 266 Grand street; Mrs. Hewitt, 239 Centre street; Mrs. Pietch, 80 Warren street; Miss Bond, 375 Broadway; J. C. Faulkner, 22 Vandewater street.
New York, November 25, 1843.

CALENDAR.

DECEMBER.

10. Second Sunday in Advent.
17. Third Sunday in Advent.
20. Ember Day.
21. St. Thomas the Apostle.
22. } Ember Days.
23. }
24. Fourth Sunday in Advent.
25. CHRISTMAS DAY.
26. St. Stephen the Martyr.
27. St. John the Evangelist.
28. The Holy Innocents.
31. Sunday after Christmas.

JANUARY.

1. The Circumcision of our Lord Jesus Christ.
6. THE EPIPHANY; or the Manifestation of Christ to the Gentiles.
7. First Sunday after the Epiphany.
14. Second Sunday after the Epiphany.
21. Third Sunday after the Epiphany.
25 The Conversion of St. Paul.
28. Fourth Sunday after the Epiphany.

DIOCESAN RECORD.

EPISCOPAL ACTS BY THE BISHOP OF THIS DIOCESE.

City of New York. St. Andrew the Apostle, Thursday, November 30th, performed an appropriate service, specially set forth, on occasion of raising the frame of the Seamen's Floating Mission Church. Addresses were delivered by the Missionary of the station, the Rev. Benjamin C. C. Parker, and by the Rev. Jonathan M. Wainwright, D. D., an Assistant Minister of Trinity Church. Sixteen of the clergy were present.

Friday, December 1st, at a special confirmation in St. John's Chapel, confirmed two persons who were about leaving the country.

City of Brooklyn. Advent Sunday, December 3d, confirmed 7 in the Temporary Chapel of St. Thomas's Church.

BISHOP ONDERDONK'S APPOINTMENTS

FOR THE ANNUAL CONFIRMATIONS IN THE CITIES OF NEW YORK AND BROOKLYN.

Second Sunday after the Epiphany, January 14, Calvary Church, *New York.*

Fourth Sunday after the Epiphany, January 28, Church of the Annunciation.

Sexagesima Sunday, February 11, Mission Church of St. Matthew.

First Sunday in Lent, February 25, St. Ann's Church, *Brooklyn.*

Seond Sunday in Lent, March 3, Church of the Ascension, *New York.*

Third Sunday in Lent, March 10, Church of the Redemption.

Fourth Sunday in Lent, March 17, St. Jude's Church.

Fifth Sunday in Lent, March 24, St. Paul's Chapel.

Sunday next before Easter, March 31, St. John's Chapel, A. M.; St. Bartholomew's Church, P. M.

First Sunday after Easter, April 14, St. Mark's Church.

Third Sunday after Easter, April 28, St. John's Church, *Brooklyn.*

ACKNOWLEDGEMENTS.

DOMESTIC MISSIONS.—Since his report of the 29th ult., the Treasurer has received the following contributions:

Through Edmund Wilcox, Esq, R A in Phil, from St Ann's ch, Middletown, Del, $15 50; St Andrew's, Wilmington, Del, $14 60; from Trinity ch, do, $5 72; from St Peter's ch, Smyrna, Del, $7 23; from Trinity ch, Oxford, Pa, half, $9 50; from Isaac Davis, Esq, East Nantmeal, Pa, $27 50; St John's ch, Bellefonte, Pa, $5 34; St John's ch, Carlisle, Pa, $26 25; from St Andrew's ch, Phil, $2; Gloria Dei ch, do, $15; St Paul's ch, Wellsboro', Pa, half, $7—total, $135 64. Collection after sermon by the Secretary and General Agent, in St Thomas' ch, N Y, of which $100 is designated for missions in Ohio, $254 13; Zion ch, Little Neck, L I, $7; St Matthew's ch, South Boston, per Benj Howard, Esq, $5; joint collection, from the parishes of Trinity and Grace, Utica, after sermon by the Rev Alonzo Potter, D D, $80. Total, $481 77.

THOMAS N. STANFORD, Treasurer,
Dec. 6, 1843. 139 Broadway, New York.

MISSIONARY COMMITTEE OF THE DIOCESE OF NEW YORK.—The Treasurer has received the following contributions since report of 29th ultimo, viz:—

From St James's ch, N Y, Rev John Dowdney, rector, from monthly offerings, $3 05; St Mark's church, Williamsburgh, Rev S M Haskins, rector, $3 75; Grace ch, N Y, Rev Dr Taylor, rector, $250; St Thomas's ch, N Y, in collection for Domestic Missions, designated for "Missions in Western New York," by the hands of Thomas N Stanford, Esq, $100; Caroline ch, Setauket, Rev Wm Adams, $7; St Paul's ch, Eastchester, Rev R Bolten, rector, $8 62. Total amount, $372 42.

C. N. S. ROWLAND, Treasurer,
December 6, 1843. 55 Water street.

NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.—The Treasurer acknowledges the receipt of the following sums, viz:—

From Rev Thomas S Judd, missionary, Windham, $2; Gabriel Furman, annual, $5; Mrs H C De Rham, do, $2; Robt Hyslop, do, $2; John Rudderow, do, $3; C J Aldis, do, $3; Lewis Phillips, do, $2; Wm Van Hook, do, $2; Henry E Davis, do, $2; B A Mumford, do, $2; A B McDonald, do, $2; Samuel T Skidmore, do, $3; H W Sill, do, $2; Nelson Jarvis do, $2; Gilbert Chichester, do, $2; Mrs Pickersgill, do, $2; Mr and Mrs D A Cushman, do, $4; Frederick Depeyster, do, $2; G C Verplanck, do, $5; Mrs J T Irving, do, $5; James Barrow, do, $2; Christopher Wolf, do, $5; N J Becan, do, $2; Wm Betts, do, $2; A B Neilson, do, $2; C N S Rowland, do, $2; Charles Anthon, do, $3; S G Raymond, do, $2; Floyd Smith, do, $2; Mrs John Ruthven, do, $3; Gordon W Burnham, do, $2; William Johnson, do, $2; Wm M Beny, do, $2; Peter D Collins, do, $2; A R Cushman, do, $2; D W Townsend, do, $2; Miss Duffie, do, $2; Thomas C Butler, do, $2; from St Mark's ch, Williamsburgh, Rev S M Haskins, rector, $2 12; from St Peter's ch, Rev C Hugh Smith, rector, $21 36. Total amount, $118 48.

Donations and subscriptions thankfully received by
THOMAS BROWNING, Treasurer,
THOMAS C. BUTLER, Agent,
At the Depository, 20 John street.
New York, Dec. 6, 1843.

PROTESTANT EPISCOPAL TRACT SOCIETY.—The treasurer thankfully acknowledges the receipt of the following sums:—

From Frederic De Peyster, annual, $1; James Barrow, do, $1; Wm Betts, do, $1; J D L Walton, do, $1; Wm Van Hook, do, $1; W B Windle, do, $3; S G Raymond, do, $1; S T Skidmore, do, $2; Wm Nelson, do, $1; A R Cushman, do, $1; Miss Duffie, do, $1; Thomas C Butler, do, $1; Mrs H C DeRham, do, $1; John Rudderow, do, $2; Lewis Phillips, do, $2; A B Neilson, do, $2; C N S Rowland, do, $1; B A Mumford, do, $1; A B McDonald, do, $2; Floyd Smith, do, $1; Wm Johnson, do, $1; A H Stevens, do, $1; Mrs Francis Rhodes, do, $1; L M H Butler, do, $1; from Trinity ch, New Rochelle, Rev T W Coit, rector, $16. Total amount, $47.

Donations and subscriptions thankfully received by
THOMAS BROWNING, Treasurer,
THOMAS C. BUTLER, Agent,
At the Depository, 20 John street.
New York, Dec. 6, 1843.

Just Received and for Sale,

PALMER'S LETTER TO WISEMAN, complete in one volume.
JAMES A. SPARKS,
Dec. 9. Churchman's Bookstore, 109 Nassau st.

Just Received from Mr. Hewet,

NOS. 18 and 19 of the Illustrated Book of Common Prayer. JAMES A. SPARKS,
Dec. 9. Churchman's Bookstore, 109 Nassau st.

Just Received and for Sale,

BUDS, LOSSOMS, AND FRUITS OF THE CHURCH; or, Born in the Church, Baptized in the Church, &c. By a Candidate for Orders.
JAMES A. SPARKS,
Dec. 9. Churchman's Bookstore, 109 Nassau st.

Just Published,

NO. I. of the CHURCHMAN'S LIBRARY, containing in part, The English Reformation, by the Rev. F. C. Massingberd, M. A.
JAMES A. SPARKS,
Dec. 9. Churchman's Bookstore, 109 Nassau st.

MAGNIFICENT BOOKS FOR PRESENTS, comprising all the splendid English Annuals for 1844. Also, a choice assortment of Standard and Pictorial works.

Fine Oxford Edition of the Bible, various sizes, in elegant bindings, suitable for presents, &c.

Imported and for sale by D. APPLETON & CO., at their Literary Emporium, 200 Broadway.

D. A. & Co. respectfully invite their customers and the public generally to call and examine their extensive stock of fine books, suitable for the approaching holidays. Dec. 9—3tis

THE BIBLE IN VELVET AND GOLD.—D. APPLETON & Co., 200 Broadway, have just imported a supply of the elegant Oxford Edition of the Bible (various sizes) richly bound in velvet, with gold borders, clasps, &c.

Also, an extensive assortment of the Oxford Press Bible, various sizes, in elegant Turkey morocco bindings. Dec. 9—4tis

SUITABLE CHRISTMAS PRESENTS.

CHURCHMAN'S LIBRARY, elegantly bound in morocco. The volumes of his series are highly recommended by the Bishops and Clergy of the Protestant Episcopal Church. The following of the series are peculiarly adapted for Christmas and New Year presents, and may be had in neat morocco binding:—

Spinckes' Manual of Private Devotions.
A Kempis' Imitation of Christ.
Sherlock's Practical Christian.
Sutton's Disce Vivere; Learn to Live.
Sutton's Disce Mori; Learn to Die.
Sutton's Meditations on the Sacrament.
Kip's Double Witness of the Church.
Bishop Patrick's Discourse on Prayer.
Thoughts in Past Years.
Lyra Apostolica.
Nearly ready—Evans's Rectory of Valehead.

D. APPLETON & CO., Publishers,
Dec. 9. 200 Broadway.

This Day Published,

LYRA APOSTOLICA, from the fifth English Edition, one elegantly printed volume 18mo. Price 62½ cents.

To the highly cultivated mind this volume will be a treasure. It is almost needless to say it contains some of the choicest verses by the most eminent Divines of the present century.

D. APPLETON & CO., Publishers,
Dec. 9. 200 Broadway.

ORGAN FOR SALE.—A fine toned Church Organ for sale, containing open and stopped Diapasons, Principal, Fifteenth, Dulciana and Fente stops in a general swell, and having pedals from GG to C; also pedals for taking off the chorus stops, and for blowing.

Apply to WILLIAM DUBOIS, Piano Forte Manufactory, No, 285 Broadway. Dec. 9—3t

A GENTLEMAN who has for several years been engaged in teaching, and for the last three years as Tutor in one of the Eastern Colleges, is desirous of employment as a Teacher in some Seminary, family, or in private instruction. Satisfactory testimonials can be given as to character and attainments. Address M. F. H., at this office, post paid.

REFERENCE.—Rt. Rev. B. T. Onderdonk, Rt. Rev. T. C. Brownell, Rev. Dr. Wainwright, Rev. Professor Hackley, Rev. Professor Henry, Rev. Dr. Seabury, J. Smyth Rogers, M. D. Dec. 9—2t

ORGAN BUILDING.—THOMAS HALL, (formerly of Philadelphia, and more recently of the firm of Hall & Erben,) Church and Parlor Organ Builder, informs his friends and the public, that he is prepared to execute orders for ORGANS of every description, at his Manufactory, No. 86 Wooster street, near Spring, at short notice, and at reduced prices.

From the long experience the subscriber has had in the business of Organ building, he flatters himself he can furnish instruments of a quality at least equal to the productions of any other builders in the United States. Orders for Tuning and Repairing punctually attended to.

THOMAS HALL,
No. 80 and 86 Wooster street,
Dec. 9—yly. near Spring.

ORGAN MANUFACTORY, Anthony street, New York. Mr. JARDINE has the pleasure of submitting the following testimonial:

St. Albans, Vt., November 28, 1843.

Sir,—We feel it a privilege as well as a duty we owe you, that we award our testimony of very decided approbation and praise in favor of the Organ just built and erected by yourself in our Church edifice; presented to the church by the very generous and estimable lady of our worthy Rector, Mrs. Ann D. Hoit.

And we can assure you, dear sir, that in this, we have expressed the universal opinion of all who have listened to its most delightful and thrilling tones. The beauty of design, proportions, and style of finish, its full, rich, sweet and melodious tones, we are sure cannot be excelled in one of its size and variety.

Very respectfully,

Gardner G. Smith, S. P. Eastman, H. B. Sowles, Bildad Paul, } Wardens and Vestry of the Parish of Union Church, St. Albans.

To Mr. George Gardine, Organ Builder, New York.

The above Instrument is in a Black Walnut Case, of Gothic design—has two rows of Manuals, 14 stops, and Pedal Bass to CCC.

He begs to state that he has been awarded for the last six successive years the highest Premiums of the American Institute, for the best Organs.

And from his long experience as a practical finisher in this country, and also in two of the largest Organ Manufactories in London, he warrants his Organs fully equal, if not superior—and from 10 to 20 per cent cheaper than can be obtained elsewhere in this city.

A variety of Church and Parlor, and Church Barrel Organs constantly on hand. Dec. 9.

ORGANS.—The subscriber offers for sale the following Organs:—One Organ in a Grecian case, 10 feet 6 inches high, 6 feet 6 inches wide, and 3 feet 9 inches deep, with a general swell—compass of keys from GG. to F. in Alt. Stops as follows: Open Diapason, Stop Diapason Bass, Stop Diapason Treble, Principal Fifteenth and Trumpet; a pedal to take off the chorus stops.

Two Organs same as above with the exception, the compass of the keys from CC to F, in Alt—dimensions of case 9 feet 5 inches high, 6 feet wide, and 3 feet 6 inches deep.

A second hand Church Organ, 9 feet high, 5 feet 6 inches wide, and 3 feet deep.

A second hand Parlor Organ.

HENRY ERBEN,
Oct. 1—tf 172 Centre st., head of Canal st.

CHEAP QUARTO BIBLES. A lot of cheap quarto Bibles with the Apocrapha, just received and for sale. Prices from $1 50 to $2 50.

JAMES A. SPARKS,
Dec. 2. Churchman's Bookstore, 109 Nassau-st

NOTICE TO PARENTS. There is a vacancy, the present Session, in St. Luke's School, Hope, Warren county, New Jersey, for *four* more boys. Terms, from $125 to $135 per annum. Applications should be made immediately to the

Rev. P. L. JAQUES, Principal.
Hope, Nov. 18, 1843.

JUST PUBLISHED,

THE LITURGY IN NO DANGER. A Letter to the author of an article in the "New-Englander," for October, 1843, entitled "The Liturgy of the Protestant Episcopal Church in America."

JAMES A. SPARKS,
Churchman's Bookstore, 109 Nassau street.
Nov. 18, 1843.

THE HISTORY OF A POCKET PRAYER-BOOK, written by itself. New edition. Just received and for sale by

JAMES A. SPARKS,
Nov. 11. Churchman's Bookstore, 109 Nassau st.

NEW POEM. Just published by D. APPLETON & CO., MICHAEL AGOUESTES, a Song of the Church Catholic, by the Rev. J. W. Brown, M. A., author of "Christmas Bells," "Julia of Baiæ," &c., &c., 1 vol. 12mo. Price 50 cents.

Only a few copies of the edition remain on hand.

JAMES A. SPARKS,
Churchman's Bookstore, 109 Nassau-st.
November 25.

JUST PUBLISHED,

A NEW WORK by Rev. William Palmer. A Narrative of Events connected with the publication of the Tracts for the Times, with reflections on existing ten dencies to Romanism, and on the present duties and prospects of members of the Church. By the Rev. William Palmer, M. A., of Worcester College, Oxford, author of "a Treatise on the Church of Christ," "Letters to Dr. Wiseman," &c. From the Oxford Edition. A pamphlet of about 100 pages.

JAMES A. SPARKS,
Churchman's Bookstore, 109 Nassau street.
Nov. 18, 1843.

REVIVALISM AND THE CHURCH. A Letter to a Reviewer, in reply to several articles in the New Englander. By a Presbyter of Connecticut. Just published and for sale by

JAMES A. SPARKS,
Nov. 11. Churchman's Bookstore, 109 Nassau-st.

BEAVEN'S HELP TO CATECHISING.

JUST published by THE GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION, from the second London edition, revised and amended by the author and its Executive Committee—116 pages, 18mo, stiff pasteboard covers, muslin backs. Price, $10 per hundred—with the usual discount to Sunday schools.

Also, a finer edition of the same, with an INTRODUCTION of 24 pages. Fine muslin, 28 cents each. Discount as above.

Orders may be addressed to

DANIEL DANA, jr.
Sept. 30—tf. Agent, &c. 20 John-street

CHURCHMAN'S LIBRARY.

PROSPECTUS.—In an age of such cheap printing it becomes a natural question, Why should the Church derive no benefit? The series of publications now contemplated is designed as a practical reply. While the best books will be selected, original or from the English press, accurately printed, without abridgement or alteration, in a convenient form, with neatness, and good taste, advantage will be taken of some peculiar facilities, to reduce the cost, it is believed, to a lower standard than has heretofore been realized, in works of the same class. At the low price of the work, the success of the enterprise must, of course, depend upon the extent of patronage, and punctuality of payment. The undersigned, who has the approbation of his bishop, and of the Bishop of New York, solicits the encouragement of his fellow Churchmen.

J. R. DUNHAM.
Flemington, N. J.

TERMS OF PUBLICATION.

The work will be issued in Monthly Numbers of 56 octavo pages, on fine paper, at $2 25 per year, payable on delivery of the numbers.

To mail subscribers, the work will be furnished on the following terms:

Single subscriptions, $2. Six copies sent to one address, $10; the money to be enclosed, free of postages, to the publisher.

Clergymen and others wishing well to the work, and desiring to forward the design, can, by securing five subscribers, and enclosing the money, have a copy sent them free of cost.

As postmasters are authorized by law to frank remittances for periodicals, subscribers can avail themselves of the privileges to save postage.

All letters to be post-paid.

The following are amongst the books, which it is proposed to republish:

A History of the English Reformation, by Rev. F. C. Massinberd.
Christian Morals, by Rev. W. Sewell, M. A.
St. Antholin's; or Old Churches and New. By Rev. F. C. Paget.
Bowden's Life and Pontificate of Gregory VII.
Lives of Eminent English Laymen, by Rev. W. H. Teale.
The Great Necessity and Advantage of Public Prayer and Frequent Communion, by Bishop Beveridge.
Manning's Sermons.
Church Clavering; or The School-Master. By Rev. W. Gresley.
Life of Wm. Wilberforce, Abridged, by his Sons.
Travels in the East, by Rev. H. Formby.

The first number for December is now in press, and will speedily appear, containing, in part, the English Reformation, by Rev. F. C. Massingberd.

JAMES A SPARKS,
109 Nassau-st, Gen. Agent for the city of N. York.
Dr. Neal, Soliciting Agent.
—— Fish, do, Brooklyn and Williamsburg; Daniel Little, general agent, Albany, N. Y.; Young & Hartt, do, Troy, N. Y.; William Purdy, do, Newburgh, N. Y.
November 18.

LECTURES ON THE CATECHISM OF THE PROTESTANT EPISCOPAL CHURCH; With a Discourse on Confirmation. By Thomas Secker, LL. D., late Lord Archbishop of Canterbury. Published from the original manuscripts, by Beilby Portus, D. D., and George Stinton, D. D., his grace's chaplains. First American, from the 14th London edition. 1 vol. royal 12mo.

"The writings of the excellent Archbishop Secker, are voluminous. It is believed, however, that no part of them stands more deservedly high, than his Lectures on the Church Catechism. The numerous editions through which they have passed in England attest the high estimation in which they are held by Episcopalians in that country; while in this, they form one among the number of those works recommended by the House of Bishops for the formation of a Parish Clergyman's Library. Perhaps it will not be going too far to say, there are few, if any works in the English language, which comprise, in the same compass, a better or more practical system of theology."

Five Discourses against Popery: By Thomas Secker, LL. D., late Lord Archbishop of Canterbury. Second American edition. 1 vol. 18mo. Price 5 cts.

"Whoever wishes to see the errors and absurd pretensions of the Church of Rome exposed and refuted in a clear and masterly, but concise manner, and with candor and impartiality, should read the admirable little work of Archbishop Secker. It should indeed be in the hands of every Protestant. Though small, it will be found to contain far more sound and valuable matter, than is to be found in many larger and much more pretending volumes."

Slater's Original Draught of the Primitive Church: In answer to a discourse entitled, "An Inquiry into the Constitution, Discipline, Unity and Worship of the Primitive Church, that flourished within the first three hundred years after Christ." First American edition. 1 vol. royal 12mo. 320 pages, handsomely bound in muslin.

For sale by JAMES A SPARKS, at the office of the Churchman, and at the Depository of the General Protestant Episcopal Sunday School Union.
November 18—4t

TO PROTESTANT EPISCOPALIANS.

A NEW COLLECTION OF CHURCH MUSIC. The Church Choir: a Collection of Sacred Music: Comprising a great variety of Psalm and Hymn tunes, Anthems and Chants, arranged for the Organ or Piano-Forte, and adapted more particularly to the worship of the Protestant Episcopal Church in the United States. By Joseph Muenscher, Professor of Biblical Literature, in the Theological Seminary of the Protestant Episcopal Church, Gambier, Ohio. In two parts.

Part I.—Contains the Rudiments of Vocal Music, Psalm and Hymn tunes, &c, &c.

Part II.—Contains Anthems, Sentences, Chants, &c.

In the preparation of this collection of Sacred Music, it has been the aim of the editor to furnish churches with as great variety of tunes, composed in different styles, and adapted to the various occasions of public worship, as the limits of the work would permit. The collection, it is believed will be found sufficiently copious for all the ordinary purposes of public and social worship. The Anthems and set pieces have been selected, as will be seen on inspection, with special reference to the Festivals and Fasts of the Episcopal Church.

It will be seen that the pages of the work are enriched with a variety of original compositions, prepared expressly for this collection, and also with pieces from various English authors, not usually met with in this country.

The Church Choir, for the short time in which it has been published, has been very favorably received by Professors and friends of Sacred Music. The following are selected from among numerous notices of it:

"To those who are in want of a new book, we can recommend the Church Choir, very handsomely got up, and well stored with classic Church tunes in their proper identity. We hope that by the introduction of such collections as this, we shall preserve our own good and truly sacred music.—*Christian Witness, Boston.*

An able writer in the same valuable paper, on the importance of selecting suitable Church music says:

"One of the newest collections we have, 'The Church Choir,' by Rev. Mr. Muenscher, is one of the best, so far as I have examined, for the use of the Episcopal Church, and any choir which has a selection to make would do well to take this collection."

"We are glad to see, that the author of the 'Church Choir,' has adapted it to the wants of our Church, by giving a much larger share of music adapted to our service, than it is usual to find in works of this kind. In another respect we believe this work is to be preferred to many of the most popular collections of music; the words set to music, have not been *socinanized.* In one other respect, too, the arrangement of this will be considered by some, as being an advantage over most other collections of Church music; the several parts intended for the Organ and Piano, are written on the staff, as is customary in music for the Piano. It has not, therefore, any figured bass.—*Chronicle of the Church, New Haven, Conn.*

A distinguished professor of music remarks, that "after a careful examination of the 'Church Choir,' I most unhesitatingly pronounce it the best collection of music for the Psalms and Hymns of the Protestant Episcopal Church, which has ever fallen into my hands.

The Chants and Anthems of Part Second are unrivaled in their arrangement and complete melody; and I am happy to say that I have daily risen from either its private or public rehearsal, with no ordinary satisfaction, that a work so greatly needed in the Church, has at length been supplied."

The Church Choir is for sale in New York, by JAMES A. SPARKS; Alexander V. Blake; Swords & Stanford; Saxton & Mills; Mark H. Newman, and at the Depository of the General Protestant Episcopal Sunday School Union; in Albany, by Erastus H. Pease; in Utica, by I. Tiffany; in Cooperstown, by H. & E. Phinney; in Philadelphia, by R. H. S. George, and Thomas, Cowperthwaite & Co.; and by the publisher, Isaac N. Whiting, Columbus, Ohio.
November, 18—4t

POETRY.

From "The Church."

THE POOR MAN AND HIS PARISH CHURCH.

BY THE VICAR OF MORWENSTOW, CORNWALL.

The Poor have Hands, and Feet, and Eyes,
Flesh, and a Feeling Mind,
They breathe the Breath of Mortal Sighs—
They are of Human Kind!
They weep such Tears as others shed,
And now and then they smile,
For sweet to them is that poor Bread
They win with honest Toil!

The Poor Men have their Wedding day,
And Children climb their Knee,—
They have not many Friends, for they
Are in such Misery.
They sell their Youth, their Skill, their Pains,
For Hire, in Hill and Glen,
The very Blood within their Veins
It flows for other Men!

They should have Roofs to call their own
When they grow Old and Bent,
Meek Houses built of dark-gray Stone,
Worn Labor's Monument!
There should they dwell beneath the Thatch
With Threshold calm and free,—
No Stranger's Hand should lift the Latch
To mark their Poverty.

Fast by the Church those Walls should stand,
Her Aisles in Youth they trod,
They have no Home in all the Land
Like that Old House of GOD!
There! there! the Sacrament was shed
That gave them Heavenly Birth,
And lifted up the Poor-Man's Head
With Princes of the Earth!

There in the Chancel's Voice of Praise
Their simple Vows were pour'd;
And Angels look'd, with equal Gaze,
On Lazarus and his Lord!
There too, at last, they calmly sleep
Where hallowed Blossoms bloom,—
And Eyes as fond and faithful weep,
As o'er the Rich Man's Tomb!

They told me of an Ancient Home
Beside a Churchyard Wall,
Where Roses round the Porch would roam,
And gentle Jasmines fall:—
There dwelt an Old Man, worn and blind,
Poor, and of lowliest Birth,
He seem'd the Last of all his Kind,
He had no Friend on Earth!

Men saw him, till his eyes grew dim,
At Morn and Evening-Tide,
Pass mid the Graves with tottering Limb,
To the Grey Chancel's Side:—
There knelt he down, and meekly pray'd
The Prayers his Youth had known—
Words by the Old Apostles made,
In Tongues of ancient Tone!

At Matin-Time, at Evening-Hour,
He bent with reverent Knee,
The Dial carved upon the Tower
Was not more true than He:
This lasted till the Blindness fell
In Shadows round his Bed,
And on those Walls he lov'd so well
He look'd—and they were fled!

Then would he watch and fondly turn,
If Feet of Men were there,
To tell them how his Soul would yearn
For the Old Place of Prayer:—
And some would lead him on, to stand
While fast their Tears would fall,
Until he felt beneath his Hand
The long-accustom'd Wall!

Then joy in those dim Eyes would melt,
Faith found the former Tone—
His Heart, within his Bosom, felt
The Touch of every Stone!
He died—He slept beneath the Dew,
In his own grassy Mound—
The Corpse within the Coffin knew
That consecrated Ground!

I know not why—but when they tell
Of Houses fair and wide,
Where troops of Poor Men go to dwell
In Chambers side by side,—
I dream of that Old Cottage Door
With Garlands overgrown,
And wish, the Children of the Poor
Had Flowers to call their own!

And when they vaunt, that in those Walls
They have their Worship-Day,
Where the Stern Signal coldly calls
The prison'd Poor to pray,—
I think upon that Ancient Home
Beside the Churchyard Wall,
Where Roses round the Porch would roam
And gentle Jasmines fall!

I see the Old Man of my Lay,
His Gray Head bow'd and bare,
He kneels by One Dear Wall to pray—
The Sunlight in his Hair!
Well! they may strive as Wise Men will,
To work with Wit and Gold,
I think my own dear Cornwall still
Was happier of Old!

O! for the Poor Man's Church again!
With one Roof over all,
Where the True Hearts of Cornish Men
Might Beat beside the Wall!
The Altars, where in holier Days
Our Fathers were forgiven;
Who went with meek and faithful ways
Through the Old Aisles to Heaven!

Festival of St. John the Baptiser, 1843.

For the Churchman.

THE CHURCH AS IT IS.

A LETTER TO A FRIEND BY A PRESBYTER.

* * * * Whosoever through his private judgment, willingly and purposely, doth openly break the traditions and ceremonies of the Church, which be not repugnant to the word of GOD, and be ordained and approved by common authority, ought to be rebuked openly, (that other may fear to do the like,) as he that offendeth against the common order of the Church, and hurteth the authority of the magistrate, and woundeth the consciences of the weak brethren.—*Article* xxxiv.

LETTER.

My Dear ——, You speak in your late letter to me, of the differences of opinion in our communion, in a tone which has my hearty sympathy. It is indeed a grievous thing to find individual opinions of any sort magnified, at the expense of the one and common faith. It is a grievous indication too, of the deep seatedness, which the separatist spirit has gained amongst us; and so beside its instant evil consequences in the jealousies and misunderstandings it is bringing in, affords a cause for deeper and more wide-reaching sorrow. "Why," you ask, in view of the discussions going on both in this country and in England, "why can we not all be satisfied with the Church as it is?" I quite agree with you, I am sure. Only that we may be certain that we agree understandingly, it seems quite desirable that we should be assured of our using the phrase in the same acceptation of its meaning. The old and sound rule is, "Define your terms." Else, though the words are the same, the opinions intended to be expressed may evidently be widely different. How then are we to understand the phrase? To what standard, or rule, or law, or authority, are we to apply, to find out what is the meaning that should rightly be attached to a saying, used with so much of vagueness and indefiniteness, as this one often is.

Evidently, the appeal cannot lie to individuals. Utter confusion on every hand can only be the result of such a course. Take all the persons in our communion who have arrived at years of discretion, and ask them what they understand by the saying, "The Church as it is." The multitudinous opinions that you would gain in answer, would baffle the most acute wit, in the attempt to range and classify them. You would gather every shade of view, from that of the devout and trained Churchman, down to that of the thoughtless worldling, who because it may strike him as a fashionable thing, buys a pew for $500, in St. ——'s Church. "The Church as it is?" says one, "why good music, a comfortable pew, and a sermon not more than twenty minutes long." "The Church as it is?" says another, "an evangelical discourse and an extempore prayer after it." "The Church as it is?" answers a third, "a sound high Church sermon against all this being righteous over much." "The Church as it is?" lisps a pleasant voice, "oh! plenty of little quiet meetings in the Sunday School room, so nice and sociable." There is no caricaturing here. The tithe of course is not told; nor told in anything approaching the absurdity of reality. It is clear where all this would arise from. It would come from the fact, that in these days, all persons, whether they be communicants or not, or even if unbaptized, or loaded with crimes* that make them fit candidates for repulsion from the Lord's table, and exclusion from the solemn assemblies of the faithful, would consider themselves fully qualified, (however ignorant they might be, in addition to the things just mentioned, of the subject matter,) to bear their testimony as to what was to be understood by "the Church as it is." Of course, if the principle itself, of appealing to individuals, to come at the meaning of the phrase, were right, all inconsistencies in the various answers, could never be alleged against it, and must be got over as they best might. But the object being to obtain a working rule, the fact of their existence, is proof of the utter nugatoriness of the appeal. For a working rule could never be framed, from the contradictory mass of opinions which would be brought together. A mass, the contradictions in which, would be less numerous, in a more modest and thorough-going age, when only the opinions of wise and pious men would pass current. Such an age in short, as ours is not.

Shall we go a step higher, and appeal to parishes, in order to come at a satisfactory interpretation of the phrase? What shall we have gained by this? Parishes are, in the first place, made up of individuals; and in the next place, the tone of doctrine, and standard of practice in them, depends, very generally of course, on the clergy. So that, even on the supposition,—certainly a most violently improbable one,—that the members of the parishes in the country are all agreed in their notions of the meaning of the phrase, and so each parish should give *one* answer, still it would only amount in the general, to an appeal to the individual clergy of the Church. Now, I know it may be said, that among the clergy there should be such unanimity of feeling, as that their answers should be tolerably harmonious, and at least involve no absolute discrepancy. Would it were so. But how idle it is to speak of this when it is on account of actual and existing differences among clergy as well as laity, that the appeal is to be made. Surely, therefore, it would be a strange procedure, to appeal to the opinions of the individual clergy, in order to answer a question which had,—in part at least,—arisen from the very differences of their opinions. Beside, this question involves principles on which the power of the clergy to decide, at least in our Church, may well be questioned. In so far then, as an appeal to parishes involves an appeal to the individual clergy, the principle appears to be very unsound.

But let us look at it somewhat further. I recollect a Unitarian minister near Boston gravely making the assertion that the doctrine of the Trinity was obsolete! A declaration which, considering that the doctrine was only questioned by a fragment of a fraction of the world calling itself Christian, was considered to involve at least a moderate degree of modest assurance. Still, unquestionably the minister was honest enough in his assertion. Within his theological horizon, which probably was limited to some twenty miles around the American Athens, and in which of course his eyes would rest only on congregations, which embodied "all the talent," as the pet phrase went, and it may be still goes; within that horizon, and within those congregations, the doctrine *was* obsolete. So he jumped to his conclusion that it was, or else ought to be, elsewhere. Just as when there has been a long drought in a small mountain pent hamlet, all the girls and boys, to say nothing of the grown up people, suppose that there is a drought all the world over. Again, if a man should go into the congregations just mentioned, preaching the same doctrine, ten to one he would be accused of preaching a novelty. It would be a novelty to them: just as to a person short-sighted from his birth, and putting on spectacles for the first time, the stars in the firmament are a novelty. Of course, it is a somewhat puzzling question how the same thing can both be obsolete and novel, in point of fact. But then, these are both words that men use relatively, making themselves meanwhile the centres of all things, and not giving themselves much trouble as to the fact. What they look back upon, that is obsolete; what they look forward to, even if it be the self same thing, that is a novelty. And the words are used meantime, without regard to any thing else than the state of things immediately around them, and within the sphere of their own vision.

It is easy to see how much the same things would appear, in appealing to parishes to find out a satisfactory explanation of the phrase, "the Church as it is." Blackstone defines "a parson" to be "*parsona ecclesiæ.*" In the view of many he seems to be the *ecclesiæ* itself; and his views and ways to be the proper development of Church doctrine and practice. Particularly is this the case when any parish has been long accustomed to a certain practical development of the Church, differing in greater or less degrees from the Prayer-book pattern. Few clergymen there are who have not had considerable experience in this matter. Very few who do not know, that in the parochial acceptation, "the Church as it is," means exactly that measure of Church practice to which each parish has been wonted. In some parishes, "the Church as it is," would mean two services on Sunday, and a week day lecture: in others the two services, and Wednesday and Friday prayers; in others yet, the two services again, and the Holy Days. Who has not found it to be the case, that on going into a parish, and doing things which he has always considered a part of "the Church as it is," he is in the same breath accused of introducing novelties and reviving obsolete practices. No matter how commonly the things were practised in other parishes; no matter how definitely they were laid down in the Prayer-book, they had not been in use in that particular parish. So if the people looked at their introduction, they called them novelties, if they looked into their Prayer-books, they declared them obsolete. In this way, parochial peculiarities, what an old clergyman of my acquaintance was wont to call the "Church peculiar," may be continually arrayed against the Church at large, and the requisitions of the Prayer-book. Mr. —— did not do this, or Mr. —— did do that, or Mr. —— never stood about that point; and so because he does not fall in with parochial and peculiar usage, Mr. ——, the new comer, is trying to change "the Church as it is," having meantime the Prayer-book, and it may be, general Church usage, all on his side! Now all this is just the same thing, and got at in much the same way, as the cases mentioned a little above, the absurdity of which is evident at a glance. In the one case, to be sure, a small and unimportant sect was put in place of the Christian world, and in the other a part only was put for the whole of the Church. In either case, however, the principle and spirit are the same. It is the narrow spirit of separatism, and the false principle of actual, though not formal, Congregationalism.

Shall we appeal to Dioceses? The same difficulties are still in the way. To the Church at large? It is on account of the very differences, in the Church at large, that we are endeavoring to find out a rule, which in words at least, all will agree to, ought to be interpreted.

After all, is it not clear on separate and distinct grounds from those that have been urged, that no such appeal is the proper way to answer the question? Is the Church such an uncertain, intangible thing, as this course would make it? Is it such a mere creature of varying caprice and whimsical opinion? God forbid!

Now, my dear friend, to find the proper meaning of the phrase, I would first go to the Prayer-book. There the Church is presented as she really is, and not as the defective practice, or timid policy of her children make her. To find what Christian ethics really are, you go to the word of God, and not to the opinions and the lives of men. Follow then the same rule in the present instance. For the cases are strictly parallel. Take first of all the Prayer book. Whatever is there laid down in the way of doctrine, or worship, or discipline is of, and belongs to, "the Church as it is." And if you have not been accustomed so to regard what you find there, then the only conclusion to which you can with any modesty or propriety come, is, that you have been in the wrong. Either your clergyman,—which is most probably the case,—has been timid, or ill-instructed; or you have never given yourself the trouble to listen to his instructions. You have shaken your head in what you fancied was a very wise way at *obsolete things;* and talked in a very knowing way of *novelties:* forgetting meantime, that your Prayer book was bearing witness against you, and you were displaying nothing but your own ignorance and want of right training. I speak plainly, and it is time to do so. People must not suppose that because they have come into the Church on one or another fancied ground, that therefore their views are really a part of the "Church as it is." Any more than because they may choose to be busy-bodies or sharpers, therefore meddling or over-reaching, are parts of "Christian morals as they are."

Now let us look at the result of this appeal, in one matter, i. e., the observance of times of worship, and devotional exercises, whether public or private. You will find appointed in the Prayer-book—

1. Daily Morning and Evening Prayer.
2. Besides Sundays, twenty-seven Festival Days in every year, for all of which is appointed a Collect, Epistle, and Gospel. In addition to these, one day of Thanksgiving, for which there is the same appointment made, beside some additional changes in the regular service: but which is no more peculiar to the Church as it is than any of the twenty-seven days just named. Of all of these, the minister is to give notice, on the Sunday of the week in which they fall, immediately after the Gospel for the Day.
3. One hundred and nine days of fasting, of which due notice is to be given as above.

Now I do not say that there is no remitting this rule. I do not say that under all circumstances it can be fully complied with and carried out. I am not concerned with possible exceptions. They prove nothing. But the point I have to make is this: That in following out the rule fully and entirely, no clergyman is introducing changes. I mean *absolute* changes in the Church. The only change is a relative one in the conduct of himself and his people. A man who has fallen short of his moral duty, and changes his course, does not absolutely change the sum and substance of moral duty; he only relatively changes his own conduct. If a duellist gives up duelling, he has made no change in the law of God as it is; he has only reformed his own evil life. Further, is it not clear, that the man who would carry out this rule of worship in its perfectness, would really be most anxious to keep "the Church as it is?" And that too, whether a cry shall be raised against him of "Puseyism," or "Formalism," or any other cries that are the legitimate children of that old one, "Crucify Him." It is not always they who talk the most about a thing, that do the most. And many people who spend their breath in declaiming about the "Church as it is," might better keep it to use in God's worship on days, the observance of which they denounce, and thereby become obnoxious to the provisions of Article XXXIVth.

Appealing first to the Prayer-book, I would next go to the Canons of our Church. No man who was acting strictly within the limits of the law, could be justly accused of attempting changes in "the State as it is." The same rule holds here: Any bishop who should follow as strictly as he could the observance of the stated times of Ordination, would in all probability be accused of introducing a novelty, until the people found out it was a primitive usage. Then the cry would be, that he was a Puseyite, and was reviving obsolete practices; and all the while, he would be only carrying out the express provisions of the XXth Canon of 1832. Sometimes the amusing spectacle is presented of a band of persons, who are crying "the Church as it is," making a demonstration toward changing the whole Constitution of the Church in some diocese;* thereby showing with tolerable clearness how much their words are worth.

There still remain some things, which these rules do not touch, and they must be referred to a third source of appeal, for the "Church as it is." For these we must appeal to the standard laid down in the XXXIVth Article; i. e., the traditions and ceremonies of the Church," "not repugnant to the word of God," and "approved by common authority." Any man who follows these is not justly liable to accusation for introducing changes into the "Church as it is." Any man who through "his private judgment," gainsays another in so doing, is liable, according to the tenor of the same Article, "to be rebuked openly," "as he that offendeth against the common order of the Church, and hurteth the authority of the magistrate"—evidently the *spiritual* magistrate, in our country, whatever it may be in England,—"and woundeth the consciences of the weak brethren."

Now you must observe, that I would here limit "the traditions and ceremonies," to those of our own Church. I would not even go to those of the Church of England, and certainly not to any others. There may be many primitive traditions and ceremonies, which many may approve, which all will admit to be harmless, still they may not be introduced by individuals. I do not think that on this point our bishops can be too peremptory. It is just as much of a test of our obedience and loyalty to our spiritual mother to give up cheerfully, things which she has not provided for in her Prayer-book or Canons, and which do not form a part of her "traditions and ceremonies," as it is to observe all for which she has provided, and which do so form a part. Of any primitive "tradition or ceremony," it may of course be said, that the "common authority" can when it chooses, in a proper way, make it ours. Till it is made so, no individual clergyman has a right to adopt it; and by adopting it he would become disobedient. The XXXIVth Article limits, as well as enjoins. It enjoins the observance,—obnoxious as in some minds the words will seem to censure—the observance of "traditions and ceremonies." But the injunction is limited to those which are "approved by common authority;" and by limiting to these, it of course precludes all others. The use of the surplice, the ornamenting of churches with evergreens at Christmas, bowing in the creed, and some other like matters, come under this head. They are not provided for in our Church by express law; but they form a part of those customary traditional ceremonies, that are a sort of common law. The "common authority," here, means the "particular or national Church," which in the last part of the same article, is declared to have power, "to ordain, change, or abolish Ceremonies or Rites of the Church ordained only by man's authority."

Such then are the things to which I would appeal for "the Church as it is." The Prayer-book, the Canons, (including the Constitution of course,) General and Diocesan, and the common traditive usage. He who goes by these, is not introducing changes. He who does not, without some reason, much more he who wilfully and of his "private judgment," rejects and denounces any part of their provisions, is liable to open rebuke and censure. Such is the clear law of the Church. And they who start at it, and would fain have it otherwise, might at least be consistent enough, not to cover their zeal for changes, with the cry, "the Church as it is."

I am always very truly yours,

———

* One can hardly repress a feeling of deep indignation, at beholding the weight which the "religious public" are willing, on the subject of the Church, to give to the opinions of men, whose godless lives entitle them to give no opinion in any religious matter whatever. It is prima facie evidence in favor of any system, when they who have never evidenced the power of religion in their lives, wax zealous against it. It is only the old Satanic counsel given in another form; and the striking analogy between it and the conduct of the Jews towards our blessed Lord, inclines a right mind strongly to believe, that such a system must be of God. "Crucify him," and "he blasphemeth," are as potent words in wicked mouths now, as once they were. And yet the saints shall "judge the earth."

* Most persons who attended the late Convention of the Diocese of New York, will recollect the printed Constitution found in the seats one morning; which came before them as a sort of Ecclesiastical Foundling, no one claiming the paternity.

O ALMIGHTY GOD, who has built thy Church upon the foundation of the Apostles and Prophets, JESUS CHRIST Himself being the head Corner-stone: grant us so to be joined together in unity of spirit by their doctrine, that we may be made a holy temple acceptable unto thee, through JESUS CHRIST our LORD. *Amen.*

From the British Magazine.

MAKING THE RESPONSES.

I have often seen it remarked, by those who write either in defence or eulogy of our Church, that one of the great beauties of our liturgy is, that the people are not only allowed but required to take a vocal part in the public devotions. And yet, it is surprising in how few churches this is done. For my own part, being bred up from childhood in a parish, in which so full a body of voice rose throughout the church that the voice of the clerk was barely distinguishable, and having always felt how cheerful a thing it was to attend divine worship in my parish church, I cannot describe the damp and chill it cast over me, when I first attended divine worship in a church in which that practice was not observed. It appeared like being debarred from a rightful privilege, for I durst not raise my voice amidst a general silence. I was, however, told by my tutor, that it was my duty to conquer what he called a false shame, and give the Almighty the public honor which the Church ordained, whatever others might do. I accordingly did so, and have continued the practice of responding, in a voice more or less audible, wherever I was Sometimes this led to unpleasant remarks; but I remember, particularly, that on one occasion, on entering a church in a strange place, not a voice was heard in the part of the church in which I took my seat: but I had not been there ten minutes, when there had arisen by degrees a general murmur all around me—all being willing to take their part; but none having resolution to make a beginning. Ever since I have been in orders, I have directed my attention to the subject, and have spoken to my congregations from time to time, sometimes at length, sometimes more incidentally, and always with some success. But it is only in my present parish, and recently, that I have arrived at a complete accomplishment of my wishes. The plan I have adopted is the same pursued by the vicar of the parish alluded to. Besides repeated addresses on the subject, I trained my Sunday school children to respond aloud. It is true there are some harsh voices amongst them, and there are some who are occasionally too zealous; but they supply a great desideratum, viz., a body of voice to support those who are too diffident to like to hear their own voices. Most persons, however, after a time, become indifferent upon that subject. But my great triumph has been in getting the singers to join in a body, and in something of a chanting tone. It supplies a kind of rude music, it encourages others to raise their voices a pitch higher, and it adds a cheerfulness to our worship, which makes us all feel that it is pleasanter than formerly to be in the house of God; and the feeling that we are not alone in our approaches to the throne of grace, make our prayers and praises more hearty and delightful.

DIOCESE OF GEORGIA.—ORDINATION.

Bishop Elliot held a special ordination in Christ Church, Savannah, on the 23d ult., at which time he admitted to deacon's orders, Mr. Jonathan B. T. Smith, late of this diocese. Morning prayer was read by the Rev. Mr. Neufville, who also presented the candidate. The sermon was preached by the bishop. Mr. Smith will, for the present, labor as a missionary in Baker county, Georgia.—*So. Churchman.*

The Rev. Dr. Chase, has given notice to the Standing Committee of New Hampshire of his acceptance of the Episcopate of that diocese. His consecration, however, cannot take place until the meeting of the next General Convention.

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A SERMON preached on the 19th Sunday after Trinity, October 22, 1843, in Calvary Church, New York. By the Rev. Smyth Pyne, A. M., Rector of Calvary Church. Just published and for sale by
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August 12—tf.

ST. THOMAS' HALL, FLUSHING.
THE REV. WM. M. CARMICHAEL, D. D., Rector of St. George's Church, Hempstead, and GERARDUS BEEKMAN DOCHARTY, A. M., Principal of the Hempstead Seminary, having purchased the Institution known as ST. THOMAS' HALL, late the property of Reverend Francis L. Hawks, D. D., would respectfully inform their friends and the public generally, that they will reopen the same for the reception of students, on MONDAY, THE 6TH OF NOVEMBER NEXT, and that they will spare neither pains nor expense to render it in every way worthy of patronage.
Its elegant situation, the pleasantness and salubrity of the village in which it is located; its ready access at all times to the city of New York, are so well known that they need no comment.
For particulars in regard to terms, &c.—reference may be had to either of the Rectors at the Hall, or to the printed circulars, or by applying to any of the following gentlemen:
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